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ABSTRACT

This textbook and accompanying teacher's guide are one in a set of nine designed to teach high school students a process for studying other cultures as "insiders" rather than as "outsiders." The student text contains units on "Changing Views of Ourselves in the Universe"; "Seeing Each Other as Outsiders and Insiders"; "Considering Why Human Viewpoints Differ"; "Communicating with Each Other"; and "Perceiving Cultural Patterns in New Ways". The individual chapters in these units are: (1) "Captain Stormfield's Visit to Heaven," by Mark Twain; (2) "Our Place in Space," by Seymour Fersh; (3) "Our Place on Earth, by Marshall G. S. Hodgson; (4) "Interpreting a Foreign Culture: The Nacirema," by Horace Miner; (5) "Observations through the Cultural Looking Glass," by Fersh; (6) "The Sacred Rac," by Patricia Hughes; (7) "Much Depends on What We Assume," by Raymond Gorden; (8) "Six Suggestions for Learning about Peoples and Cultures," by Yu-Kuang Chu; (9) "How Attitudes Are Sometimes Formed," by Philip Foster; (10) "What We Know Is Often Not So: Africa and Africans," by Susan Hall; (11) "Why People Have Different Preferences: Family and Population," by Fersh; (12) "Making Sense without Words," by Edward T. Hall, Jr.; (13) "The Importance of Language in Communication: A Japanese Viewpoint," by Masao Kunihiro; (14) "Semantics and the Study of Cultures," by Fersh; (15) "Cultural Differences within a Country: Diversity within Unity," by Fersh; (16) "Changing Patterns of Perceiving," by Fersh; (17) "The Virtues of Zigzag Thinking," by Edward De Bono; (18) "Cultural Differences within a Culture: Women and the Language of Inequality," by Elizabeth Burr, Susan Dunn, and Norma Farquhar; and (19) "Humankind: New Conditions, New Opportunities," by Fersh. The teacher's guide explains the overall organization of the student text, suggests overall course activities and activities for each unit, and lists sources and resources. (JMC)

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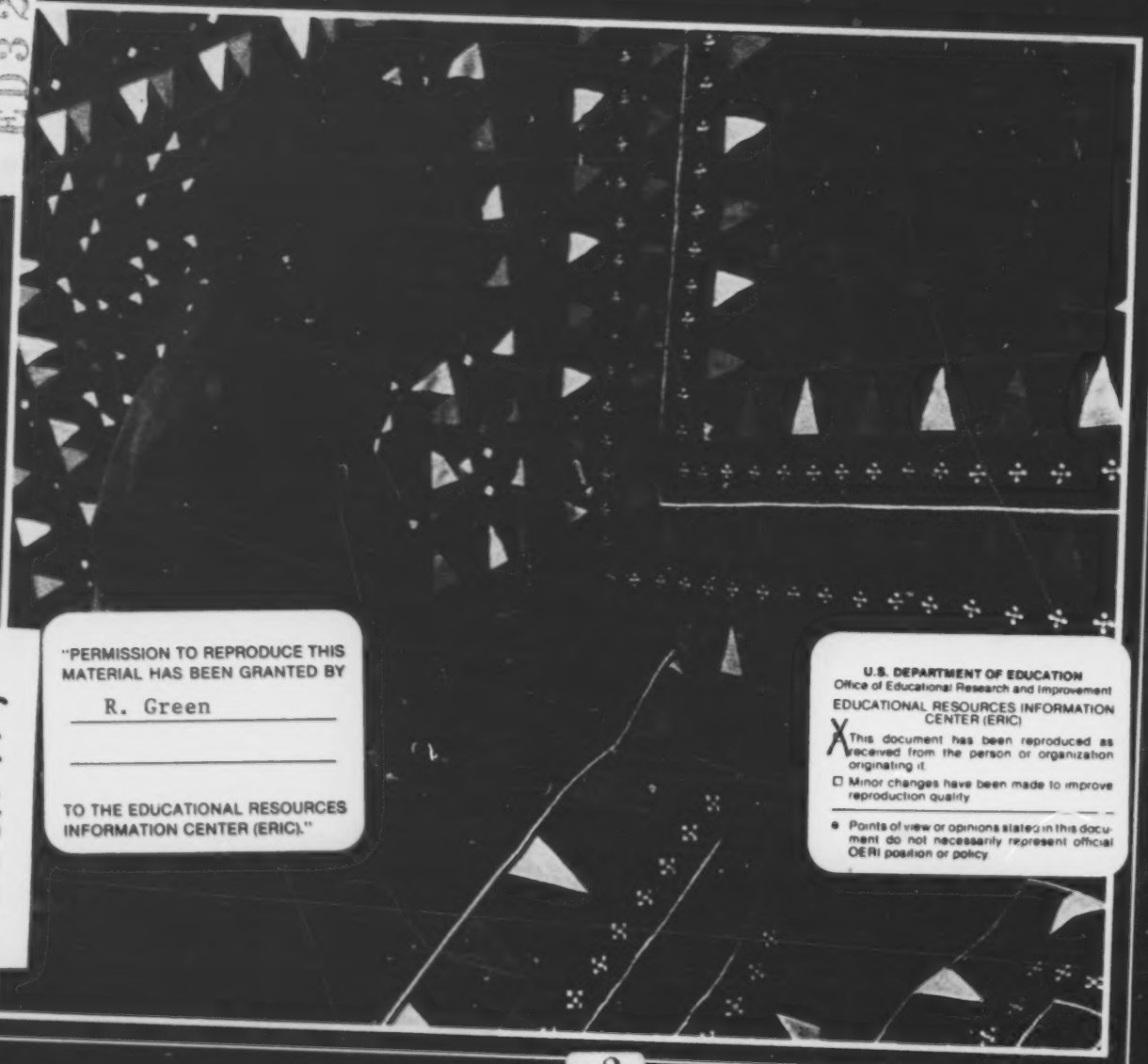

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Learning About Peoples and Cultures

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McDougal, Littell & Company

Evanston, Illinois

New York Dallas Sacramento Raleigh

SEYMOUR FERSH is Professor of Humanities at Brevard Community College, Cocoa, Florida. He has served as Education Director of The Asia Society and as Director of International Services for the American Association of Community and Junior Colleges. Dr. Fersh is also the author of *Asia: Teaching About Learning From, India and South Asia,* and *The Story of India.*

COVER

The artist on the cover, a woman of the Hmong culture of northern Laos, is stitching an elaborately appliqued tapestry. Through this creative process, she is enriching not only her own culture but humankind as well. Her individual contribution reminds us of our rich human inheritance. In art such as hers we can celebrate all peoples and cultures. © FPG International Corporation.

BACK COVER

Traditional folk art represents the eight world areas in the *Peoples and Cultures Series.* Clockwise from the upper left: traditional Chinese symbol for happiness and longevity; fantastic bird motif from Latin America; royal elephant from an Indian wall hanging; Japanese crane motif; Islamic geometric design from the Middle East; Hmong pa ndau stitchery motif from Southeast Asia; decorated Ukrainian Easter egg (from *Ukrainian Easter Eggs* by A. Kmit, L. Luciow, J. Luciow, and L. Perchyshyn) from the Soviet Union; carved wood panel from Africa. The world map in the center, courtesy of Maryland CartoGraphics, Inc., symbolizes *Learning About Peoples and Cultures.* Inside the text and *Guide for Teachers, Learning About Peoples and Cultures* will also use another symbol—a human-encircled globe.

Acknowledgments: See page 120

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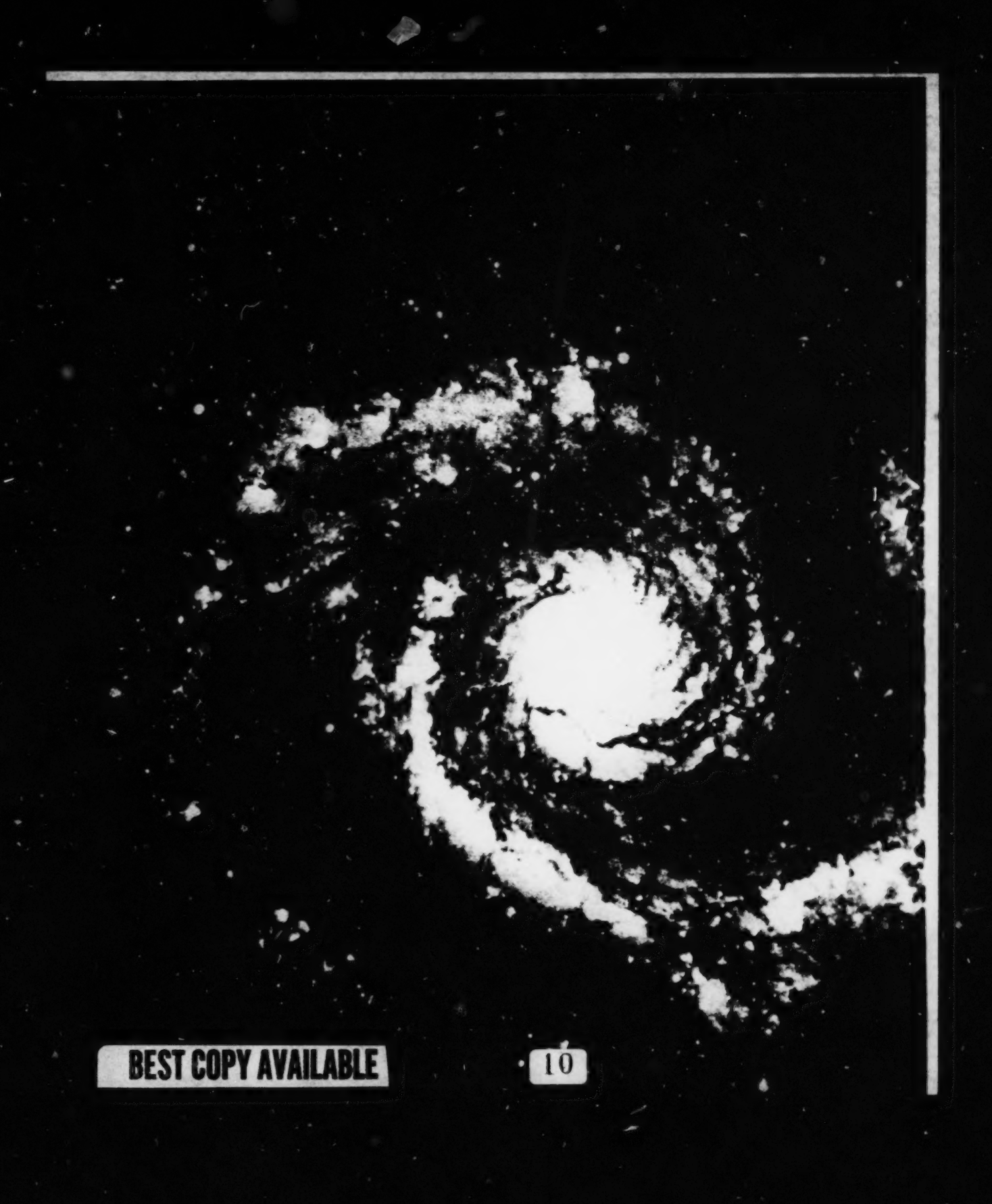

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Unit 1

CHANGING VIEWS OF OURSELVES IN THE UNIVERSE

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Chapter 1

CAPTAIN STORMFIELD'S VISIT TO HEAVEN

MARK TWAIN

One night I was sailing along, when I discovered a tremendous long row of blinking lights away on the horizon ahead. As I approached, they begun to tower and swell and look like mighty furnaces. Says I to myself—

"By George, I've arrived at last—and at the wrong place, just as I expected!"

Then I fainted. I don't know how long I was insensible, but it must have been a good while, for, when I came to, the darkness was all gone and there was the loveliest sunshine and the balmiest, fragrantest air in its place. And there was such a marvelous world spread out before me—such a glowing, beautiful, bewitching country. The things I took for furnaces were gates, miles high, made all of flashing jewels, and they pierced a wall of solid gold that you couldn't see the top of, nor yet the end of, in either direction. I was pointed straight for one of these gates, and a-coming like a house afire. Now I noticed that the skies were black with millions of people, pointed for those gates. What a roar they made, rushing through the air! The ground was as thick as ants with people, too—billions of them, I judge.

I lit. I drifted up to a gate with a swarm of people, and when it was my turn the head clerk says, in a businesslike way—

"Well, quick! Where are you from?"

"San Francisco," says I.

"San Fran—*what?*" says he.

"San Francisco."

He scratched his head and looked puzzled, then he says—

"Is it a planet?"

By George, Peters, think of it! *"Planet?"* says I; "it's a city. And moreover, it's one of the biggest and finest and—"

"There, there!" says he, "no time for conversation. We don't deal in cities here. Where are you from in a *general* way?"

"Oh," I says, "I beg your pardon. Put me down for California."

I had him *again*, Peters! He puzzled a second, then he says, sharp and irritable—

"I don't know any such planet—is it a constellation?"

"Oh, my goodness!" says I. "Constellation, says you? No—it's a State."

"Man, we don't deal in States here. *Will* you tell me where you are from *in general—at large*, don't you understand?"

"Oh, now I get your idea," I says. "I'm from America,—the United States of America."

Peters, do you know I had him *again*? If I hadn't I'm a clam! His face was as blank as a target after a militia shooting-match. He turned to an under clerk and says—

"Where is America? *What* is America?"

The under clerk answered up prompt and says—

"There ain't any such orb."

"*Orb?*" says I. "Why, what are you talking about, young man? It ain't an orb; it's a country; it's a continent. Columbus discovered it; I reckon likely you've heard of *him*, anyway. America—why, sir, America—"

"Silence!" says the head clerk. "Once for all, where—are—you—*from?*"

"Well," says I, "I don't know anything more to say—unless I lump things, and just say I'm from the world."

"Ah," says he, brightening up, "now that's something like! *What* world?"

Peters, he had *me*, that time. I looked at him, puzzled, he looked at me, worried. Then he burst out—

"Come, come, what world?"

Says I, "Why, *the* world, of course."

"*The* world!" he says. "H'm! there's billions of them! . . . Next!"

That meant for me to stand aside. I done so, and a sky-blue man with seven heads and only one leg hopped into my place. I took a walk. It just occurred to me, then, that all the myriads I had seen swarming to that gate, up to this time, were just like that creature. I tried to run across somebody I was acquainted with, but they were out of acquaintances of mine just then. So I thought the thing all over and finally sidled back there pretty meek and feeling rather stumped, as you may say.

"Well?" said the head clerk.

"Well, sir," I says, pretty humble, "I don't seem to make out which world it is I'm from. But you may know it from this—it's the one the Saviour saved."

He bent his head at the Name. Then he says, gently—

"The worlds He has saved are like to the gates of heaven in number—none can count them. What astronomical system is your world in?—perhaps that may assist."

"It's the one that has the sun in it—and the moon—and Mars"—he shook his head at each name—hadn't ever heard of them, you see—"and Neptune—and Uranus—and Jupiter—"

"Hold on!" says he—"hold on a minute! Jupiter . . . Jupiter . . . Seems to me we had a man from there eight or nine hundred years ago—but people from that system very seldom enter by this gate." All of a sudden he begun to look me so straight in the eye that I thought he was going to bore through me. Then he says, very deliberate, "Did you come *straight here* from your system?"

"Yes, sir," I says—but I blushed the least little bit in the world when I said it.

He looked at me very stern, and says—

"This is not true; and this is not the place for prevarication. You wandered from your course. How did that happen?"

Says I, blushing again—

"I'm sorry, and I take back what I said, and confess. I raced a little with a comet one day—only just the least little bit—only the tiniest lit—"

"So—so," says he—and without any sugar in his voice to speak of.

I went on, and says—

"But I only fell off just a bare point, and I went right back on my course again the minute the race was over."

"No matter—that divergence has made all this trouble. It has brought you to a gate that is billions of leagues from the right one. If you had gone to your own gate they would have known all about your world at once and there would have been no delay. But we will try to accommodate you." He turned to an under clerk and says—

"What system is Jupiter in?"

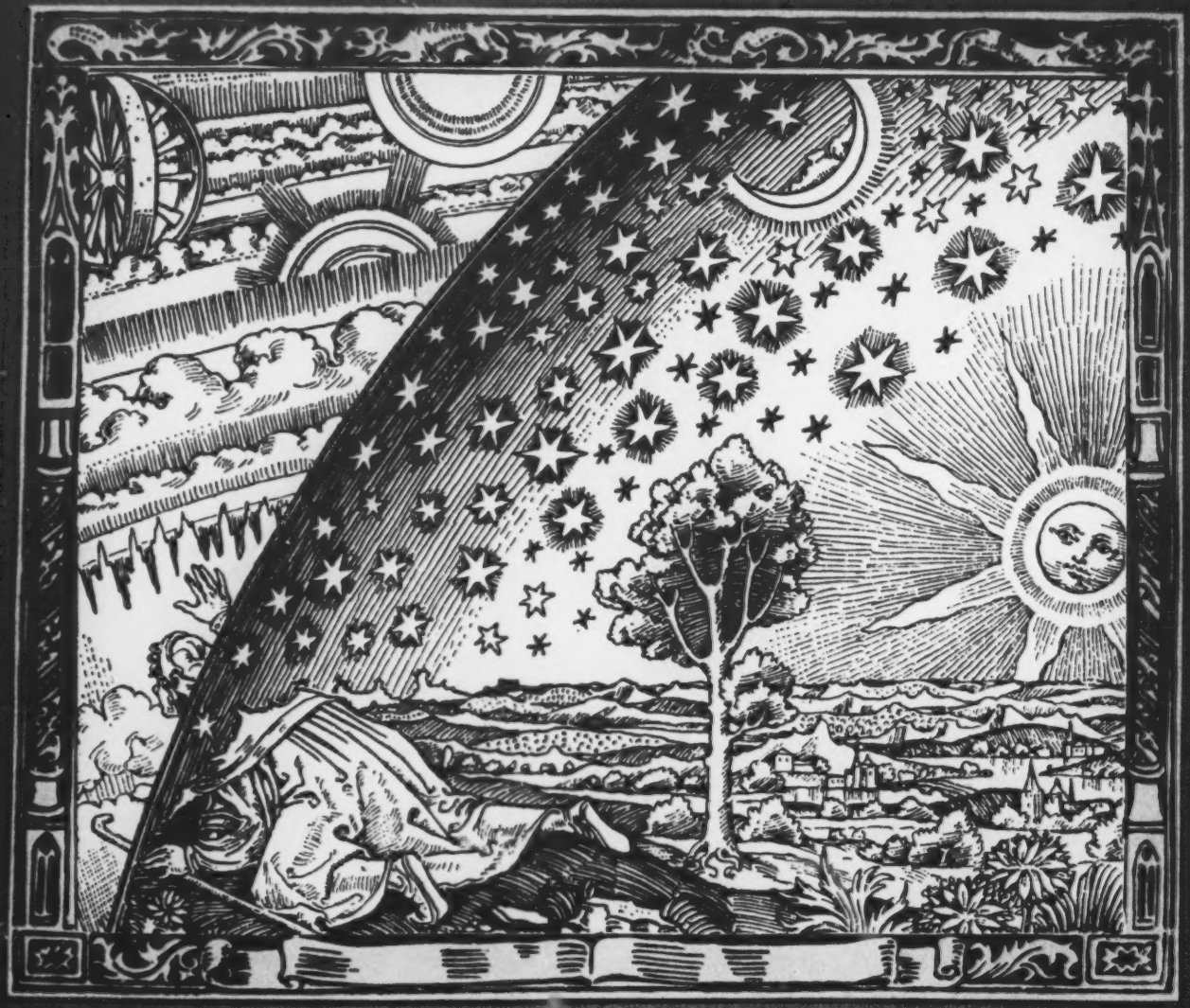
"I don't remember, sir, but I think there is such a planet in one of the little new systems away out in one of the thinly worlded corners of the universe. I will see."

He got a balloon and sailed up and up and up, in front of a map that was as big as Rhode Island. He went on up till he was out of sight, and by and by he came down and got something to eat and went up again. To cut a long story short, he kept on doing this for a day or two, and finally he came down and said he thought he had found that solar system, but it might be fly-specks. So he got a microscope and went back. It turned out better than he feared. He had rousted out our system, sure enough. He got me to describe our planet and its distance from the sun, and then he says to his chief—

"Oh, I know the one he means, now, sir. It is on the map. It is called the Wart."

"Says I to myself, "Young man, it wouldn't be wholesome for you to go down *there* and call it the Wart."

Well, they let me in, then, and told me I was safe forever and wouldn't have any more trouble.



Chapter 2

OUR PLACE IN SPACE

Mark Twain was famous for his exaggerations, but how much exaggerating did he really allow himself when his Captain Stormfield explored the universe? Consider some of the facts that science offers us: Light travels at the rate of 186,000 miles per second—a distance more than seven times around the world. A light-year is about 6 billion, billion miles. The nearest star is more than four light-years away. By comparison, distances within our solar system are short. Light from the moon reaches Earth in less than one and a half seconds, and light from the sun crosses the intervening 93 million miles to Earth in just over eight minutes.

Philosopher Huston Smith provides additional ways for us to think about the magnitude of the universe we inhabit:

> Take the time-span that separates us from Christ and multiply it, not 50 times, but 50,000 times, and you have the approximate time it takes for a beam of light to move from one end of our galaxy to the other. . . . Andromeda, our second closest neighboring galaxy, is one-and-a-half million light years removed, beyond which the universe falls away abysmally, range after range, world after world, island universe after island universe. . . . It's enough to make one dizzy; enough to make the mind reel, and spin, and cry out for a stop. From the vantage point of our ordinary senses the vision is incredible—utterly, absolutely, completely, incredible. Only, of course, it is true.

Throughout human history we have not been much concerned with our place in space. Enough problems of survival have kept our attention on our own planet. So while the universe went its own way, people on Earth created their own ways of living—different ways in different places.

For most of our history, we have believed that the Earth is the center of the universe. This geocentric theory (*geo-*, Greek for earth; *centric* for center) was

formulated as early as the fourth century B.C. by Aristotle and later "proved" (or approved) by the second-century astronomer Ptolemy. But it was also considered to be a common-sense view by anyone who looked at the sun "rising" and "setting." People feel more important when they believe themselves to be in the center of things. So it was easy, visually and psychologically, for people to assume that the Earth was the center of the universe.

In the 1500s another astronomer, Copernicus, challenged this theory, claiming that the sun, not the Earth, was the center. His findings were denounced, not because his statistics seemed in error but because his theory was an unwelcome one. People preferred to believe that the Earth was in the center. At that time, all authorities—religious, political, and educational—agreed that the geocentric view was the correct one.

The physical reality of nature, however, was on Copernicus's side. Eventually his superior predictions about movements in the heavens forced a revision of accepted ideas. Modern astronomers continued to revise the heliocentric theory (*helios* is the Greek word for sun) described by Copernicus. Using equipment such as radio telescopes and computers, sky watchers now report that our sun is a tiny, ordinary star among the billions in one galaxy, the Milky Way. And the sun is probably tens of thousands of light-years from the center of that one galaxy, which itself is probably one among hundreds or even thousands of millions of galaxies. Reluctantly, we have had to consider viewing our place in space as not being in the center of things—not being where we would prefer it to be. Even though we accept this scientific proof, we still talk about sunsets and sunrises—not about earthsets and earthrises. Our language continues to carry many reminders of the geocentric viewpoint.

Eventually, however, scientists tend to accept new findings that are based on observation and measurement. New facts usually lead to new theories; new theories usually lead to new facts.

MIND-SETS ARE NOT EASILY CHANGED

In the world of the social sciences there is an opposite tendency, called **culture lag:** new observations and new facts often reinforce old theories. Most often, our eyes and our other senses serve as filters. What we finally perceive is what our cultural screens allow to enter our minds. We need to avoid what Professor Neil Postman calls "thinking by definition." He tells this story as an example of how we tend to perceive evidence according to our definitions:

> A man was sent to a psychiatrist because he believed he was dead. "Do dead men bleed?" asked the psychiatrist. "Of course not," replied the man. The psychiatrist then jabbed him in the arm with a sharp needle. For a moment, as he watched the

> blood ooze from his arm, the man seemed puzzled, even disappointed. Then his face brightened, he regained his composure and said, "Well, imagine that. Dead men do bleed!"

When the five-hundredth anniversary of Copernicus's birth was celebrated in 1973, the tributes went beyond recognition of his contributions to astronomy. His courage and persistence prepared the way for other scientists to report and examine findings based on facts rather than on wishes. Galileo later said that he greatly admired those who had accepted the Copernican system in spite of their common sense. For when Copernicus revealed his heliocentric theory in 1543, people were being asked to believe something that was contrary to their experience.

Now, humankind is again being forced to change its views of itself. Never before have we had the opportunity to know so much about the world and the universe we inhabit—our peoples, our natural resources, our potential technological development. Earthmen landing on the moon have perceived what poets, philosophers, and prophets have proclaimed through the centuries—the oneness of the human family. One astronaut reported:

> The view of the earth from the moon fascinated me—a small disk, 240,000 miles away. It was hard to think that that little thing held so many problems, so many frustrations. Raging nationalistic interests, famines, wars, pestilence don't show from that distance. I'm convinced that some wayward stranger in a spacecraft, coming from another part of the heavens, could look at earth and never know that it was inhabited at all. But the same wayward stranger would certainly know instinctively that if the earth were inhabited, then the destinies of all who lived on it must be inevitably interwoven and joined. We are one hunk of ground, water, air, clouds, floating around in space. From out there it really is one world.

By learning how human beings have developed and why we behave as we do, we can learn more about the processes by which human societies form their attitudes and actions. The survival and fulfillment of earthly life depend on the degree to which we can become masters rather than victims, of our own behavior. As T. S. Eliot says:

> Time present and time past
> Are both perhaps present in time future
> And time future contained in time past.

What do we need to know about "time present and time past"? Let us begin with where we have been. How has humankind until now perceived itself on earth? While we have been geocentric about our place in space, we have been *ethnocentric* (*ethnos-*, Greek for nation) about our place on Earth.

Chapter 3

OUR PLACE ON EARTH

MARSHALL
G. S. HODGSON

In the sixteenth century the Italian missionary, Matteo Ricci, brought to China a European map of the world showing the new discoveries in America. The Chinese were glad to learn about America, but one aspect of the map offended them. Since the map split the earth's surface down the Pacific, China appeared off at the righthand edge; whereas the Chinese thought of themselves as literally the "Middle Kingdom," which should be in the center of the map. Ricci pacified them by drawing another map, splitting the Atlantic instead, so that China appeared more central, and maps are still commonly drawn that way in that part of the world.

Europeans, of course, have clung to the first type of map, showing Europe in the upper center; while the commonest maps in North America show the United States in that post of honor, even at the cost of splitting a continent in two.

THE ANCIENT CHINESE VIEW OF THE WORLD

Many Chinese used to suppose that the Temple of Heaven at the Emperor's capital, Peking, marked the exact center of the earth's surface. To be sure, Chinese scholars even in the Middle Ages were aware that China could not be said to be mathematically central; they knew the general lay of Europe and Africa and the Indian Ocean, and a writer could remark that the "center" of the earth was along the equator. Nevertheless, even for sober historians, the pivotal fact of human history was the condition of the great Chinese empire, in which was concentrated all the splendor of polished civilization.

It could in fact be claimed that for a time China was the wealthiest and most populous, the most aesthetically cultivated and even the most powerful state on the earth.

THE WORLD VIEW FROM MEDIEVAL INDIA

For the medieval (700–1500) Hindu the world was a place for the purification of souls. Kings and their empires came and went, the gods themselves arose and perished—time was infinite, space immense, with unlimited opportunity for every soul to reap in birth after rebirth what it had sown. In much of the universe, indeed, souls dwelt in untroubled bliss; it was the distinction of our own toiling, earthly regions that here men could choose responsibly between good and evil and their consequences. Here life was arranged for the exercise of virtue, each caste of men having its own function in society; if a man fulfilled one role well, in another life he would have a higher role to play, and might eventually rise beyond existence altogether.

The Hindu could know that there in the central lands where the sacred Ganges flowed he could live the way of truth and holiness—inaccessible to lesser breeds of men—and aspire to the highest degrees of rebirth.

THE WORLD VIEW FROM THE MIDDLE EAST

To the medieval Muslim the world looked very different from what it did to his Chinese or to his Hindu contemporaries. History was not a matter of the varying strength and weakness of an imperial center of authority and civilization, nor was it a passing incident in an infinite succession of worlds. Rather, it was the story of a single species created just some 5,000 years ago by God to do His will once for all. From Adam on, God had sent thousands of prophets to the various peoples, bringing to each its laws and sciences; at last he sent Mohammed, proclaiming the final law in which all earlier truth was perfected and which was gradually to prevail over the whole world, replacing all former laws.

Many Muslims believed that Mohammed's birthplace, Mecca, was the center of the earth's surface. To Mecca, men pilgrimaged yearly from the farthest parts of the earth, and it was supposed that in the heavens above it the angels themselves performed worship; here was the very throne of God, where heaven and earth were nearest. To be sure, scholars knew that the earth was a sphere, and God equally present everywhere in the hearts of the believers. But their more sober picture of the world was equally effective in supporting the eminence of Islam. They thought of the inhabited quarter of the globe as a land mass lying between the equator and the North Pole, and between the oceans to the west and to the east—roughly Eurasia and northern Africa.

THE MEDIEVAL WEST EUROPEAN VIEW

The West Europeans of the same age had many of the same ideas of history and geography as the Muslims, getting them from the same Greek and Hebrew sources; but their interpretation was very different. For them history was the story of God's progressive dispensations of law or of grace to his favored people. Out of the descendants of Adam, God first chose the Hebrews, but with the coming of Christ it was the Christians who received His favors.

The West Europeans allowed that the center of the world's surface was Jerusalem (by exaggerating the length of the Mediterranean, their maps could show Spain and China as equally distant from it); but they assured themselves that, just as at the beginning of history Paradise was in the east where the sun rises, so in these latter days the center of God's vicarship on earth was in the west, where the sun sets; henceforth Rome was the center of all authority, spiritual and temporal.

THE MODERN VIEW

In modern times all these medieval pictures of the world have vanished, or been modified. With the discovery of America and the circumnavigation of the globe, the discovery that Earth is a tiny planet in an immensity of space, that mankind has been upon it hundreds of thousands of years and is still a newcomer, we have had to rethink our situation.

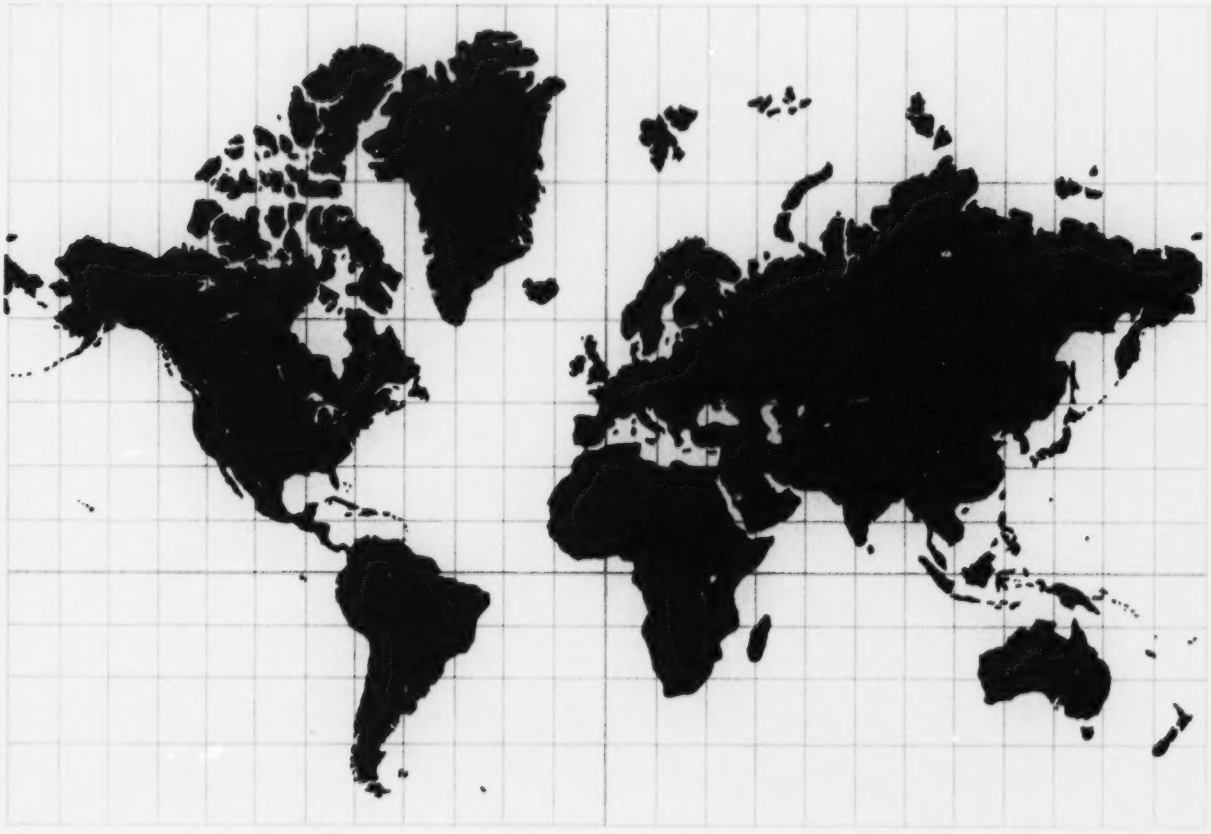
The West Europeans were the first to be really faced with the new discoveries and have consequently led the way toward creating a new picture of the world. But they have not yet escaped the temptation to make geography and history center upon themselves.

The map ordinarily selected to show the world as a whole is ideally suited to reinforce this way of seeing mankind. On the Mercator world map not only is Europe in the upper center; it is represented as a good deal larger than the other great culture areas. Most of these lie south of the fortieth parallel, while Europe is almost wholly north of it, where Mercator's projection begins to exaggerate the size of things enormously.

Accordingly even on the world map, which ought to provide a sense of proportion, there is space to name a great many places in Europe, while in other populous centers like India or China, shown on a much smaller scale, only a few chief places need be indicated. Although equal-area projections of the world have long been available, in which shapes as well as sizes are much

less distorted, Westerners understandably cling to a projection which so markedly flatters them. They explain (as if they were engaged in nothing but sailing) that the true angles given on the Mercator map are of convenience to navigators; and in atlases and wall-maps, in books of reference and in newspapers, when Westerners turn to see what the world looks like as a whole, their preconceptions are authoritatively gratified.

In Western thinking—and this thinking still dominates too greatly other parts of the world as well—the West was the center of the world; and the world at large was to be regarded, historically most especially, in the light of its effect upon and contributions to the modern West.



MERCATOR PROJECTION

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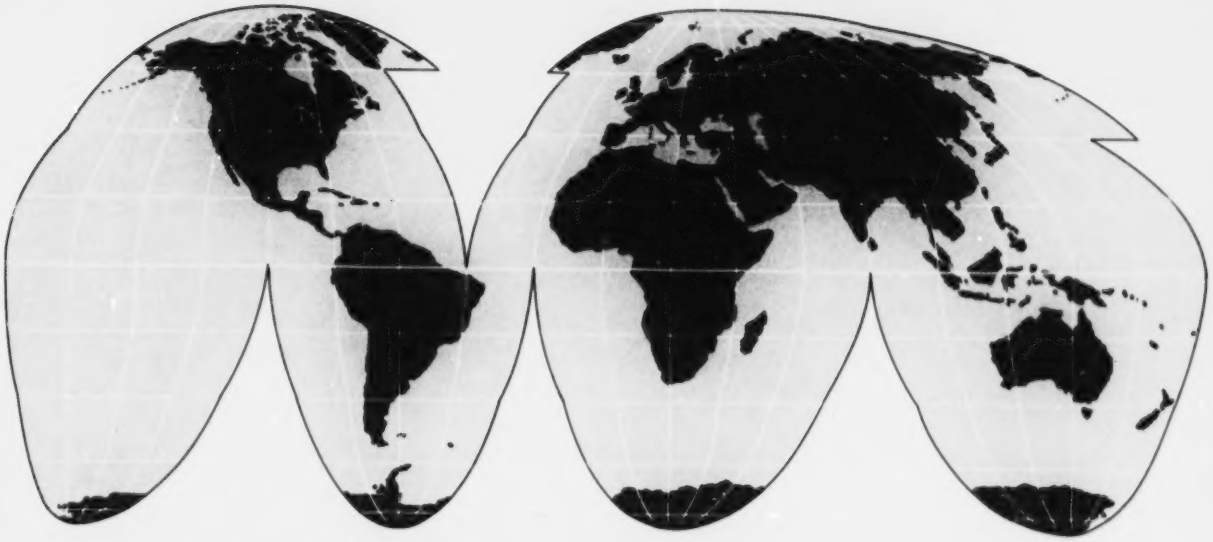
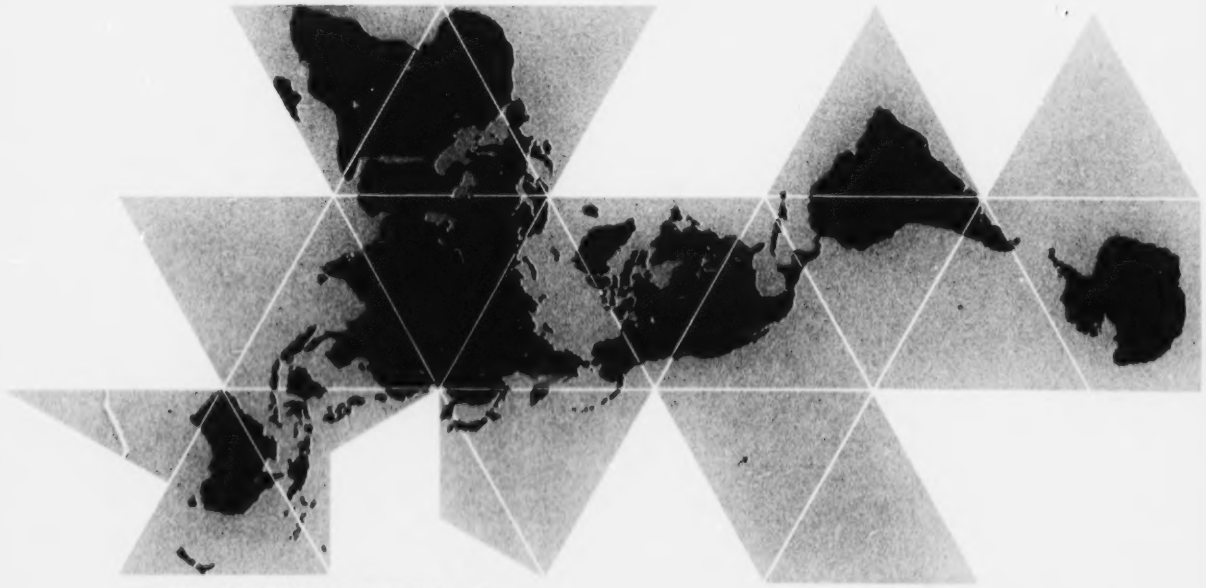
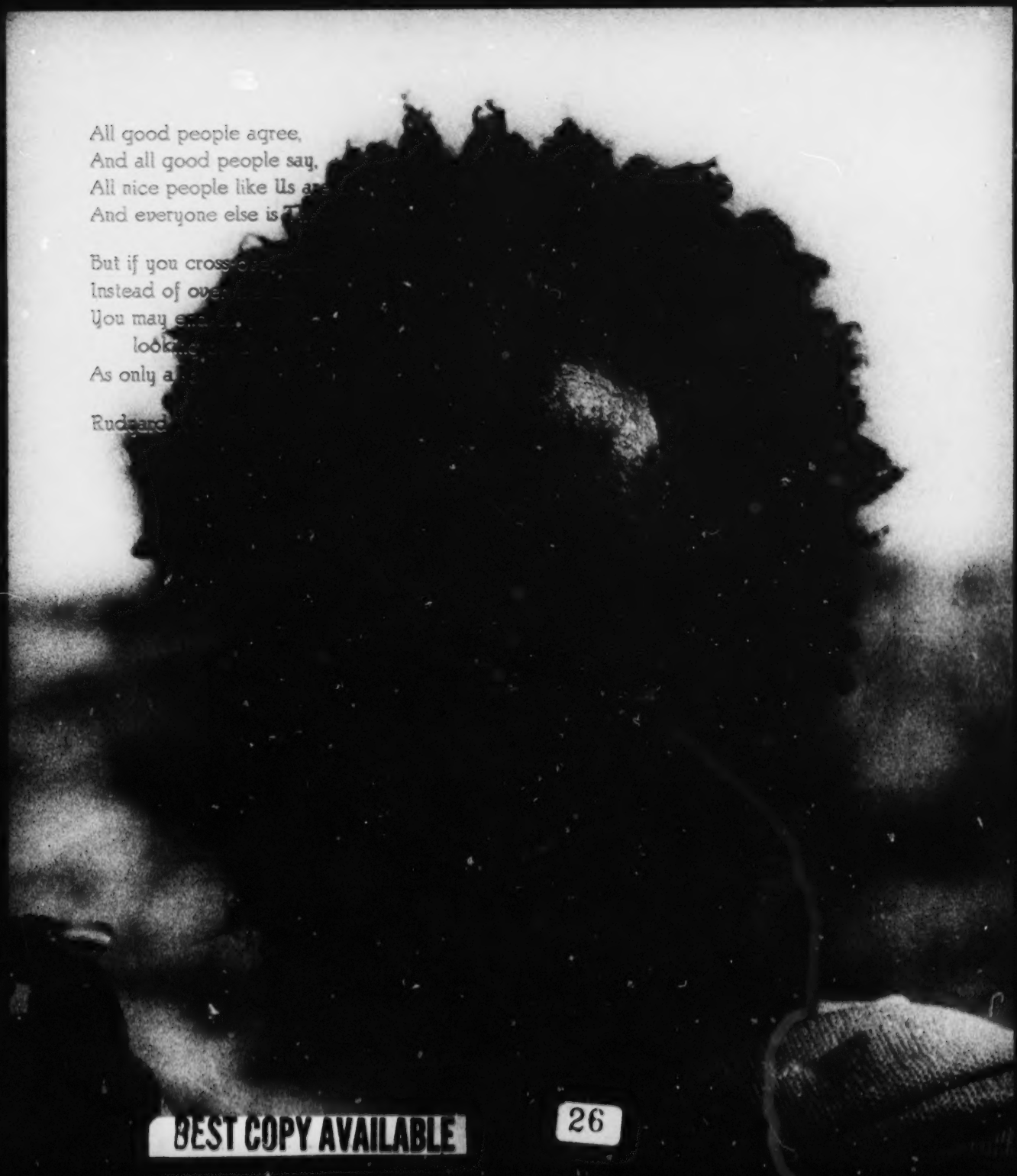


GOODE'S EQUAL-AREA PROJECTION



FULLER'S DYMAXION AIR-OCEAN MAP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And all good people say,
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But if you cross
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SEEING EACH OTHER
AS OUTSIDERS
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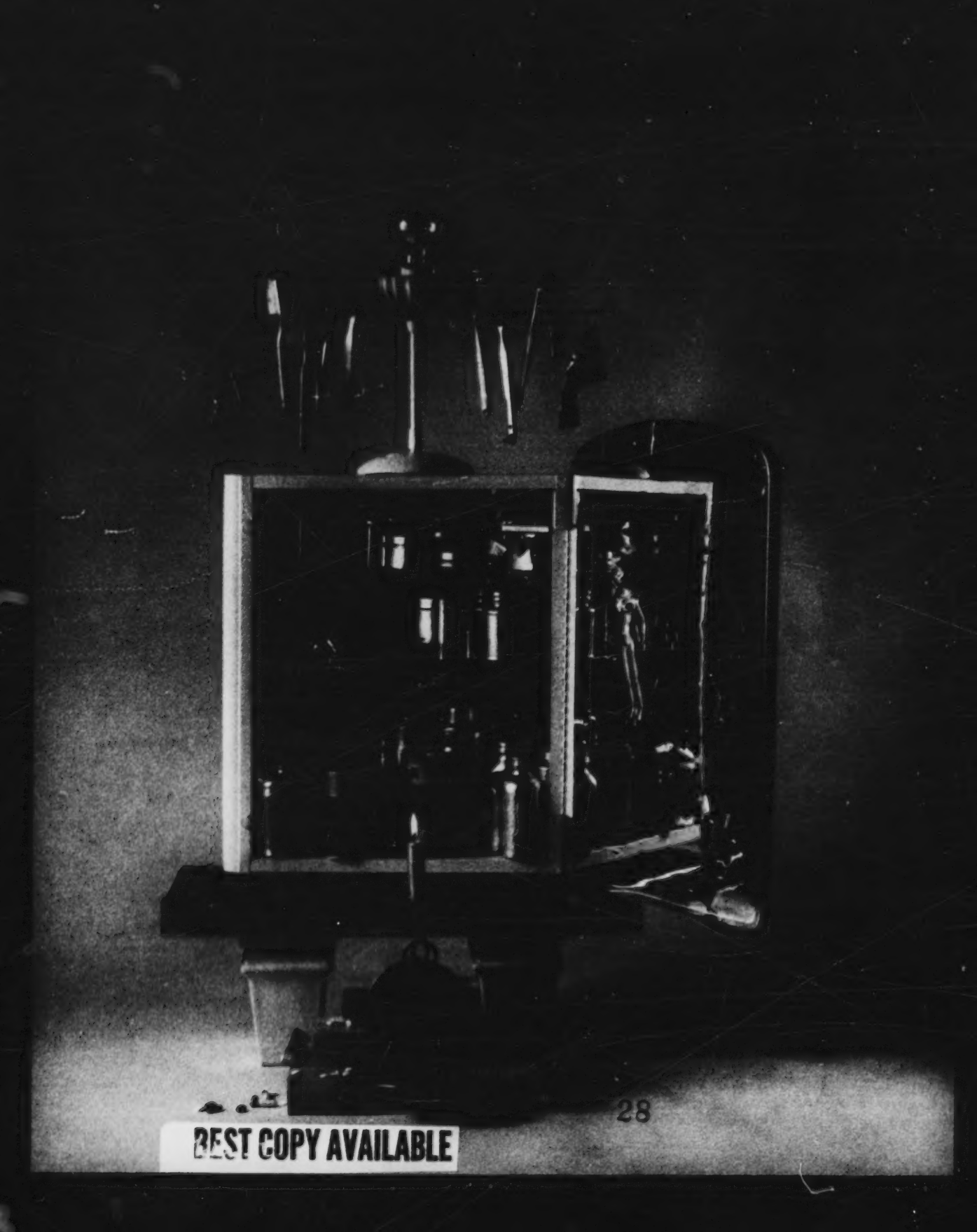

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Chapter 4

INTERPRETING A FOREIGN CULTURE:

THE NACIREMA

HORACE
MINER

The anthroplogist has become so familiar with the diversity of ways in which different peoples behave in similar situations that he is not apt to be surprised by even the most exotic customs. In fact, if all of the logically possible combinations of behavior have not been found somewhere in the world, he is apt to suspect that they must be present in some yet undescribed tribe. . . . In this light, the magical beliefs and practices of the Nacirema present such unusual aspects that it seems desirable to describe them as an example of the extremes to which human behavior can go.

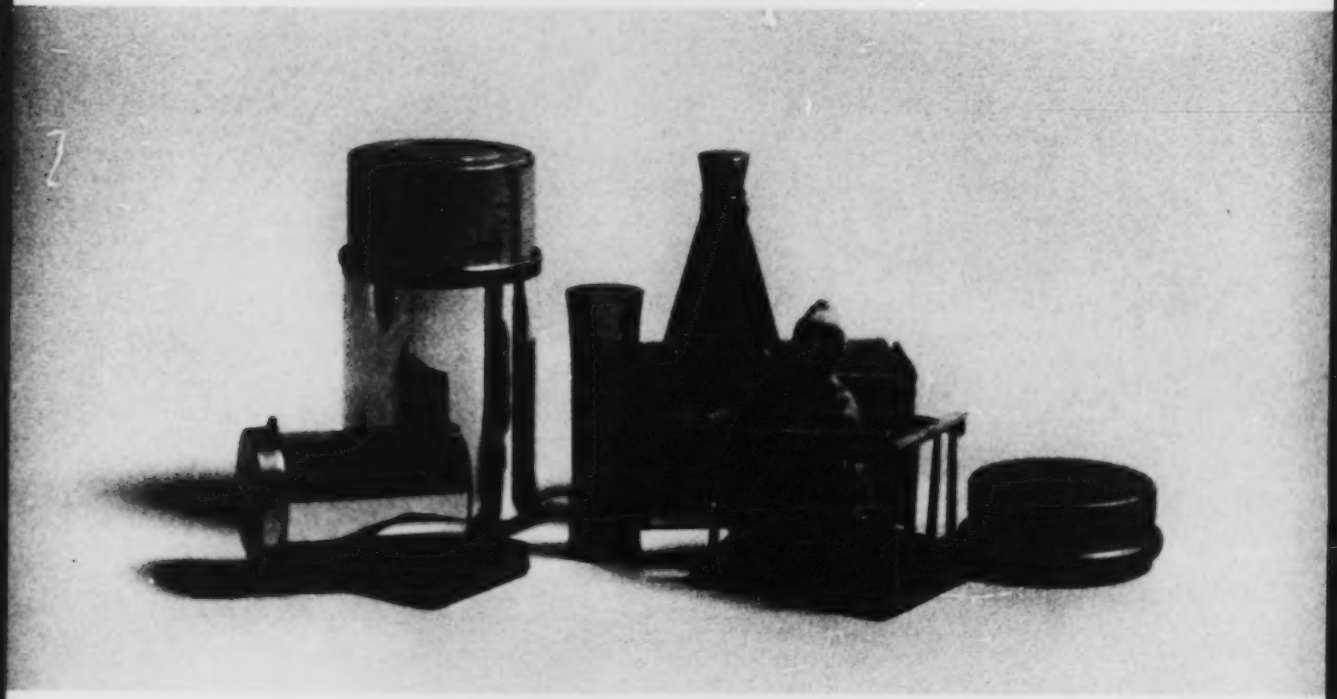
They are a North American group living in the territory between the Canadian Cree, the Yaqui and Tarahumara of Mexico, and the Carib and Arawak of the Antilles. Little is known of their origin, although tradition states that they came from the east. According to Nacirema mythology, their nation was originated by a culture hero, Notgnihsaw, who is otherwise known for two great feats of strength—the throwing of a piece of wampum across the river Pa-To-Mac and the chopping down of a cherry tree in which the Spirit of Truth resided.

Nacirema culture is characterized by a highly developed market economy which has evolved in a rich natural habitat. While much of the people's time is devoted to economic pursuits, a large part of the fruits of these labors and a considerable portion of the day are spent in ritual activity. The focus of this activity is the human body, the appearance and health of which loom as a dominant concern of the people. While such a concern is certainly not unusual, its ceremonial aspects and associated philosophy are unique.

The fundamental belief underlying the whole system appears to be that the human body is ugly and that its natural tendency is to debility and disease. Incarcerated in such a body, man's only hope is to avert these characteristics through the use of powerful influences of ritual and ceremony. Every household has one or more shrines devoted to this purpose.

The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical potions without which no native believes he could live. These preparations are secured from a variety of specialized practitioners. The most powerful of these are the medicine men, whose assistance must be rewarded with substantial gifts. However, the medicine men do not provide the curative potions for their clients, but decide what the ingredients should be and then write them down in ancient and secret language. This writing is understood only by the medicine men and by the herbalists who, for another gift, provide the required charm.

The charm is not disposed of after it has served its purpose, but is placed in the charm-box of the household shrine. As these magical materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the



box, before which the body rituals are conducted, will in some way protect the worshipper.

The Nacirema culture has an important kind of practitioner, known as a "listener." This witch doctor has the power to exorcise the devils that lodge in the heads of people who have been bewitched. The Nacirema believe that parents bewitch their own children. Mothers are particularly suspected of putting a curse on children while teaching them the secret body ritual. The counter-magic of the witch doctor is unusual in its lack of ritual. The patient simply tells the listener all his troubles and fears, beginning with the earliest difficulties he can remember. The memory displayed by the Nacirema in these exorcism sessions is truly remarkable. It is not uncommon for the patient to bemoan the rejection he felt upon being weaned as a babe, and a few individuals even see their troubles going back to the traumatic effects of their own birth.

The ritual life of the Nacirema has certainly shown them to be a magic-ridden people. It is hard to understand how they have managed to exist so long under the burdens which they have imposed upon themselves.

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Chapter 5

OBSERVATIONS THROUGH THE CULTURAL LOOKING GLASS

Within the next hour about 15,000 babies will be born. At the moment of birth, the infants will be more like each other than they ever will be again. Their differences will grow because each of them is born into a different family and into a different culture—into a way of living that has developed in a particular place over a long period of time. From birth onward, each child is encouraged to be **ethnocentric**—to believe that his homeland, his people, his language, his everything is not only different but also superior to that of other people. The elders teach that the ways in which *we* do things are the natural ways, the proper ways, and the moral ways. In other places, they—"barbarians" and "foreigners"—follow a strange way of life. Ours is *the* culture; theirs is *a* culture.

This kind of behavior in favor of one's own culture occurs most frequently when groups of people live in relative isolation from each other. Survival of the group is believed to depend mainly on each person's acceptance of and loyalty to the group's traditional patterns of life and thought. People from outside the group are unwelcome because their manners and morals, being different, might by example threaten the existing system. These outsiders, in almost all languages, are designated by a word which means "stranger"—one whose beliefs and behavior are, to the insider, strange, peculiar, eccentric, erratic, odd, queer, quaint, or outlandish. This hatred of foreigners has a name; it is **xenophobia**. The anthropologists even have a name for this kind of behavior; it is **miseonism**, a deep and unreasoned hatred of new ideas. The traditional distrust of foreigners has been intensified by the news media where usually, as Marshall McLuhan observes, "real news is bad news—bad news *about* somebody or bad news *for* somebody." We have been generally conditioned to think of other national groups as either threats or burdens. Terms such as "trouble spots," "powder kegs," and "points of conflict" are often used to describe situations and conditions outside the United States. Such terms carry

the feeling that the rest of the world has become a "burdensome" and "troublesome" place which creates a continuous series of problems for us.

Deaths and population decreases among foreigners are often unconsciously welcomed as "good news" because of the feeling that there will be fewer of "them" with whom to compete for worldly resources, which are assumed to be limited. Because each nation tends to exaggerate its own achievements, people everywhere tend not to appreciate how much of their own development—in ideas and in physical survival—has been contributed by "foreigners."

In some ways, however, the ethnocentric view of life is "right"; the pattern of responses that evolved in a particular place may make relatively good sense —for *that* particular people and place. This generalization was especially true in the past when, according to Professor Elting E. Morison:

> For generations—for centuries—men did their work with the natural resources and energies lying ready at hand—the earth, the beast of burden, the wind and falling water. These materials and sources of power remained on the whole constant and stable; therefore the conditioned reflexes, habits of mind, customary emotional responses—in short, the culture—built up around these agencies remained on the whole relatively constant and stable.

SEPARATE AND RELATED

As human beings become aware of their relatedness, they need not necessarily cease being ethnocentric. When a person begins to identify with a nation, he does not cease being a member of his immediate family; he learns to apportion and extend his loyalties. Ethnocentricism is important and useful because it helps a person to develop a local cultural pattern that is appropriate for specific conditions. It would be unfortunate if the richness of cultural variety were lost to us. In learning about other cultures, the objective is not to discover a "universal culture" suitable for all people, in all places, and for all times. Rather, the objective is to learn the lesson that Aldous Huxley described following his first around-the-world trip in 1926:

> So the journey is over and I am back again, richer by much experience and poorer by many exploded convictions, many perished certainties. For convictions and certainties are too often the concomitants of ignorance. . . . I set out on my travels knowing, or thinking I knew, how men should live, how be governed, how educated, what they should believe. I had my views on every activity of life. Now, on my return, I find myself without any of these pleasing certainties. . . . The better you understand the significance of any question, the more difficult it becomes to answer it. Those who attach a high importance to their own opinion should stay at home. When one is traveling, convictions are mislaid as easily as spectacles, but unlike spectacles, they are not easily replaced.

A person's awareness of his own ethnocentricity does not mean that he therefore must consider all cultures equally acceptable to him. Awareness can, however, help an observer to realize that what he "sees" is largely already "behind his eyes." Marshall McLuhan says, "Our need today is, culturally, the same as the scientist's who seeks to become aware of the bias of the instruments of research in order to correct that bias." A similar warning comes from Pierre Teilhard de Chardin: "When researchers reach the end of their analysis, they cannot tell with any certainty whether the structure they have made is the essence of the matter they are studying, or the reflection of their own thoughts."

Today, humankind is living in a world where groups are becoming more and more interrelated, less and less isolated. Ignorance of others is *not* bliss and what you don't know *can* hurt you. Moreover, many inventions and styles of life created by individual groups can help others. Each culture does not have to reinvent the wheel or depend exclusively on its own scientists, philosophers, and artists. Learning about other cultures is not something done as a favor to the people who live in them—as an expression of goodwill. Such knowledge can be of immediate and profound benefit and pleasure to the learner.

We should, in the words of James Thurber, "not look back in anger or look forward in fear but look around in awareness." It is too late for us to be unprejudiced, but we can recognize and become alert to our condition. The unprejudiced mind is not without prejudices; it is, says Hans Selye, "a mentality that has control over its numerous prejudices, and is always willing to reconsider them in the face of contrary evidence."

For example, in the United States the currently popular way of dividing the world is in terms of Western and non-Western cultures. In the so called non-Western parts of the globe are people as different from each other as Chinese, Indians, Nigerians, Egyptians, and Iranians. But these differences are minimized or, more often, overlooked or ignored. In a similar way, all the peoples who were living in the Americas when Columbus landed were identified by the Europeans as "Indians." The so-called Indians never thought of themselves as one people but considered themselves, more correctly, to be Iroquois, Hopi, Aztecs, Incas, and other tribal groups.

The major purposes, therefore, of learning about other cultures is to discover the ways in which other groups of human beings have organized their lives to answer the perennial questions of survival and fulfillment. Confucius said, "The nature of people is always the same; it is their habits which separate them."

FACTS AND FEELINGS

Each culture has its own kinds of achievements and problems. In comparing his country to the United States, an educated person from India, for example, would not deny that his country is backward with reference to the number of

automobiles, amounts of electrical power, and supplies of food and medical services. But he would rightfully resent the conclusion, by inference, that he and his people are less human. Why, for instance, should a photograph of an Indian woman and her children in an American textbook have a caption which reads, "Even in mud huts, Indian parents love their children?" Does love increase with an increase of material goods? A *New York Times* reporter wrote:

> The Easterner seems heartlessly unconcerned about the misery of those to whom he is not related by some tie. But to his family and friends, the Asian commits himself in a way that makes the American appear heartless. The thought of packing one's parents off to some old-age home or retirement colony is shocking to him.

When people visit or live for the first time in a country where the culture is quite different from their own, they usually experience what has been called "culture shock." This kind of anxiety results mainly from one's loss of security and confidence in how to behave in everyday situations. The usual reaction, according to Professor Kalervo Oberg, is "to *reject* the environment which causes the discomfort: 'the ways of the host country are bad because they make us feel bad.'" His advice for getting over culture shock as quickly as possible is to understand the source of the anxiety and to get to know the people of the country not as "strangers in a strange land," but as human beings in their own culture.

We can begin to transcend culture shock by understanding other cultures and by experiencing what they have to offer. As we Americans increase our purchases from abroad, we vote with our dollars to be enriched by other cultures. We can be further enriched by these cultures if we learn to appreciate the contributions that they have made in the past as well. The Chinese, for example, taught the world to make paper and to print with movable type, contributions that have had a lasting impact on our way of life.

It should become clear that choices between cultural patterns need not be rigidly restricted between the "spiritual East" and the "materialistic West." In the United States, many are beginning to learn that people do not live by gross national product alone. Similarly, in countries such as India, there is a growing dissatisfaction with the relatively low material standard of living. As people learn more about cultures other than their own, they begin to apply a variety of measurements in judging their own culture. The result is that waves of "spiritualism" and "materialism" flow around the world, mixing ingredients from one culture into another. It is no longer rare to see an Arab camel driver listening to a transistor radio or to see American students listening to lectures on Hinduism.

But for the overwhelming majority of the world's people, their own culture is still the one against which all others are measured. There is still a strong

habit of accepting one's own culture as superior. The need is for alertness to assumptions. What is a person implying when, with apparent goodwill, he says, "Although the people of Asia and Africa are backward, there is no reason for us to feel superior"?

WINDOWS AND MIRRORS

When we become alert to our cultural conditioning, we are ready to continue our study of other peoples. The next concern is one of **cultural contexts.** New information and experiences are likely to be perceived within the framework of one's own cultural background rather than that of the one being studied. Contexts, after all, are invisible. How can the "outsider" possibly hope to create for himself the same cultural contexts which the "insider" carries effortlessly and unconsciously in his head? Here again, the need is for humility and strong motivation.

Until recently, for most people of the world, it really did not matter if understanding stopped at national boundaries, if indeed it stretched that far. Now, however, when international travel is so fast and so frequent, it is hazardous to base our actions solely on our own views. Moreover, ignorance about others perpetuates ignorance about ourselves because it is only through comparisons that we can discover personal differences and similarities. The glass through which we view other cultures serves not only as a window but also as a mirror in which we can see a reflection of our own way of life.

The achievement and maintenance of a dual vision, sometimes called **empathy** (the capacity to imagine what it is like to have the ideas and feelings of another person), is not, however, easily accomplished. Professor Ralph K. White explains that empathy requires us to hold two interpretations of the same facts, the other fellow's interpretation and our own. Because the human mind seeks simplicity and certainty, he feels, it rebels at the complexity and uncertainty of holding two points of view.

For example, most of the reporting in American newspapers about "cow worship" in India has been factually correct but contextually false. Few Americans understand the practical importance of cows in non-industrial countries such as India. A cow gives milk and provides dung—a dependable source of fuel. The cow also delivers other cows and bulls. And those bulls which are castrated become bullocks (oxen), which are the main work animals in rural India. After they die, the cow, bull, and bullock provide skins for leather. The cow may have become "sacred," as Gandhi suggests, because she has been one of the most useful and docile creatures on earth.

This consideration of the cow's utility within the traditional Indian context is not meant to suggest that the cow will or should continue to be "sacred." In every culture, there are reasons why certain things are done in certain ways. When

the reasons are no longer relevant, changes can be introduced without serious damage to the cultural pattern. Many times, however, the relevance of traditional customs is not understood by outsiders. Changes introduced under these conditions are often harmful.

As another example of a point of view based on cultural context, consider that in the United States the automobile holds a special (some would say "sacred") position, even though over 2 million Americans have died in motor vehicle crashes since their invention—almost twice the number killed in all of our wars. Each year, about 46,000 people in this country die in car accidents—a rate of one every eleven minutes. The number seriously injured annually is over 2 million. The total economic loss is estimated at $50 billion yearly.

If a "non-Western" consultant were to study "the problem of the automobile in the United States" he might start out by considering it basically as a means of transportation. After all, this is how Henry Ford started out when he produced all of his earliest cars in one color and changed models only when there were technological advances. In terms of transportation, the consultant might recommend that we have fewer cars and more express trains and that in fact we should consider "birth control" of cars because they are increasing so rapidly in number. In making this recommendation, however, the foreign consultant would reveal a lack of understanding of the car's place in American culture. The American economy currently depends overwhelmingly on widespread auto transportation, and the car is believed to be an essential part of an American's "pursuit of happiness."

One of the best ways to see one's own culture is through the eyes of an outsider. In the following "might-have-been" research article, a college student reports on another important activity in the life of the Nacirema:

Chapter 6

THE SACRED "RAC"

PATRICIA HUGHES

An Indian anthropologist, Chandra Thapar, made a study of foreign cultures which had customs similar to those of his native land. One culture in particular fascinated him because it reveres one animal as sacred, much as the people in India revere the cow. The things he discovered might interest you since you will be studying India as part of this course.

The tribe Dr. Thapar studied is called the Asu and is found on the American continent north of the Tarahumara of Mexico. Though it seems to be a highly developed society of its type, it has an overwhelming preoccupation with the care and feeding of the rac - an animal much like a bull in size, strength and temperament. In the Asu tribe, it is almost a social obligation to own at least one if not more racs. Anyone not possessing at least one is held in low esteem by the community because he is too poor to maintain one of these beasts properly. Some members of the tribe, to display their wealth and social prestige, even own herds of racs.

Unfortunately the rac breed is not very healthy and usually does not live more than five to seven years. Each family invests large sums of money each year to keep its rac healthy and shod, for it has a tendency to throw its shoes often. There are rac specialists in each community, perhaps more than one if the community is particularly wealthy. These specialists, however, due to the long period of ritual training they must undergo and to the difficulty of obtaining the right selection of charms to treat the rac, demand costly offerings whenever a tribesman must treat his ailing rac.

At the age of sixteen in many Asu communities, many youths undergo a puberty rite in which the rac figures prominently. The youth must petition a high priest in a grand temple. He is then initiated into the ceremonies that surround the care of the rac and is permitted to keep a rac.

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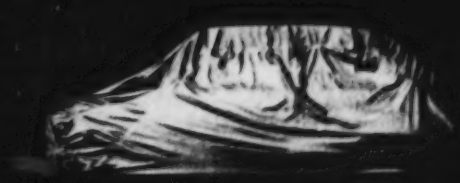
Although the rac may be used as a beast of burden, it has many habits which would be considered by other cultures as detrimental to the life of the society. In the first place the rac breed is increasing at a very rapid rate and the Asu tribesmen have given no thought to curbing the rac population. As a consequence the Asu must build more and more paths for the rac to travel on since its delicate health and its love of racing other racs at high speeds necessitates that special areas be set aside for its use. The cost of smoothing the earth is too costly for any one individual to undertake; so it has become a community project and each tribesman must pay an annual tax to build new paths and maintain the old. There are so many paths needed that some people move their homes because the rac paths must be as straight as possible to keep the animal from injuring itself. Dr. Thapar also noted that unlike the cow, which many people in his country hold sacred, the excrement of the rac cannot be used as either fuel or fertilizer. On the contrary, its excrement is exceptionally foul and totally useless. Worst of all, the rac is prone to rampages in which it runs down anything in its path, much like stampeding cattle. Estimates are that the rac kills thousands of the Asu in a year.

Despite the high cost of its upkeep, the damage it does to the [illegible], and its habit of destructive rampages, the Asu still regard it as being essential to the survival of their culture.



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Chapter 7

MUCH DEPENDS ON WHAT WE ASSUME

RAYMOND GORDEN

Contrary to public opinion, most cross-culture miscommunication is not due to a lack of goodwill or sensitivity on the part of the individuals involved. Instead, we have found repeatedly in our research that *meaning* is not contained in the actions or words alone. The actions or words constitute the message, which must still be *interpreted by the receiver* in the context of the particular situation. How this process works is revealed in the following fictional, but fact-based, dialogue.

This example relates the experiences of American Peace Corps trainees when cashing their checks in Bogotá, Colombia. As the trainees enter the bank, which resembles a modern American bank, they head for different tellers' windows.

Bob: We made it before they closed.

Jim: Great, but it will take a while with this crowd!

Bob: We'll have to push ahead, or we may never get to the window. It looks like the crowd waiting for a bus. There are too many people crammed in here to keep a line.

Jim: Right! But we'll make it!

Bob: (*Softly to Jim*) This guy on your right seems to be a little restless. I thought we were supposed to be the impatient ones.

Jim: (*Softly to Bob*) Impatient is right. He's elbowing his way ahead! Look, he stuck his check right in front of me, and I haven't even gotten my money yet!

Bob: (*Softly*) And he didn't even say pardon me! He must be a friend of the manager . . . see how the teller snapped it up?

Jim: (To the Colombian) Señor, are you in a hurry?

Colombian: No, señor, not *I,* but I thought *you* were in a hurry since you are still standing in front of the window!

Jim: Yes, but I'm still waiting for my money!

Colombian: Yes, I know, but I had to give my check to the teller.

Jim: But you don't...

Bob: (*Interrupting*) The teller's got your money now.

Teller: Cien pesos, dos cientos, dos cientos cincuenta, setenta, noventa, tres cientos.

Jim: Gracias, señor.

Bob: Let's bug out of here. Joe is already waiting outside.

Jim: Right! What a rude jerk! He knew damned well that I hadn't gotten my money yet!

Narrator: The trainees reassembled outside the bank and are walking back to the Training Center as they talk about their experiences inside the bank.

Bob: Wow! That guy was out of this world. He had his own way of getting ahead.

Jim: Yeah! This is the second time I've been to the bank to cash a check, and the same thing happened to me last time. I couldn't believe it at first. (*To Joe*) How did you guys do, Joe?

Joe: Well, we got our money, and that's what counts. I'm sure it was worth the trouble.

Jim: You can say that again. Last week, when I got to the head of the line at the teller's window, I gave my check to the teller and was standing there minding my own business and waiting for my money when this Colombian sort of nudged me to one side and put his check on the counter right in front of me. I was trying to decide what to do when another guy bumped me from the other side and plunked his check down in front of me. I was getting pretty sore, but I didn't say anything that time!

Joe: Today I was lucky. No one pushed in front of me.

Jim: Well, this guy today was just plain rude. He didn't want to wait for his turn!

Joe: Did he realize that you were still waiting for your money?

Jim: Yeah! I wondered about the same thing last week, so this time I got a little bolder and asked him if he was in a hurry or something. I told him that I was waiting for my money and that his turn would come next.

Joe: Did he say anything to that?

Jim: He sure did! He tried to convince me that I had already had my turn. I'm sure that is what he said. Sometimes I wonder whether these Colombians are civilized yet!

Narrator: Up to this point we have heard only the thoughts of the Americans. We know only what the Colombian said directly to the American. To obtain the Colombian point of view on this same situation, a Colombian interviewer questioned the teller who worked at the window where Jim had cashed his check that afternoon.

Interviewer: Señor Pardo, it is very kind of you to stay and talk to me after the bank has closed. As I explained to the manager, this will not take too long.

Teller: There is no problem, señor. Please sit down!

Interviewer: Gracias, señor, As you know, we are studying the problems North Americans have in getting along in Colombia. We want to develop better orientation materials for students, Peace Corps trainees, and other North Americans who visit Colombia.

Teller: Si, señora, that's a good idea!

Interviewer: How do they get along as customers in your bank?

Teller: They are rude . . . some of them!

Interviewer: In what way?

Teller: When they come in to cash their checks, some of them are rude!

Interviewer: I see. What did they *do* that was rude?

Teller: They hand their check to me and then stand right in front of the window until they get their cash!

Narrator: When the director of the research team read the transcript of the interview, he realized that the Colombian interviewer failed to reveal some important information, so he talked with the interviewer.

American: (*Rustles papers.*) Ah, here it is! In your interview with the bank teller I don't understand why he thought the customer was rude, the one who stood in front of the teller's window until he got his money.

Colombian: Well, maybe that was an exaggeration to call him rude, but he sure wasn't nice.

American: I *don't* understand what he should have done in order not to be rude.

Colombian: He just shouldn't stand there in the way.

American: In whose way?

Colombian: The other customers who want to cash their checks.

American: Just what is the customer here in Bogotá *supposed* to do when he cashes a check?

Colombian: The same as anywhere . . . in Colombia at least.

American: And what is that?

Colombian: Get out of the way so that others can have their turn.

American: But shouldn't they wait until after the first customer has had his turn?

Colombian: Of course, but that is what the teller was saying! The American had already taken his turn!

Narrator: The American realized that he was not communicating with the Colombian interviewer. The difficulty seemed to revolve around the concept of taking turns at the bank. Let us listen as he probes further into this area.

American: Did I understand correctly that the *Norteamericano* still had not received his money when the *Colombiano* put his check through the teller's window?

Colombian: That is correct.

American: Then he didn't have his turn yet, right?

Colombian: That's *not* right! He already took his turn.

American: He already took his turn?

Colombian: Yes, he already gave his check to the teller.

American: But he hasn't gotten his money!

Colombian: No, because the teller has not called his name yet!

American: Why should the teller call his name? He just handed him the check with his name on it, and he's still standing right in front of the teller!

Colombian: But, the teller has to wait for the check to be approved before he can cash it, and in the meantime the *Norteamericano* should let the other customers have their turn to give their checks to the teller so that he can send them along for approval.

American: Oh! Then is this the way it works? The customer goes to the window, hands the check to the teller, steps back from the window so that others can step up and give their checks to the teller, and then when his check is approved for cashing, the teller will call his name.

Colombian: Exactly!

American: Then why form a line?

Colombian: We don't . . . and shouldn't because it would make the system much less efficient!

Narrator: We have heard that "We don't form a line . . . that would be inefficient." *That* statement completes the information gathered from the people directly involved in the situation. Let's pause to analyze what we have learned from the whole case.

We have learned that in Bogotá it is assumed that the customer will walk to the teller directly, hand him the check, step away from the window, wait to hear his named called, then return to the teller's cage to get his money. Very simple when we know the rules of the game. In the context of these rules, the Colombians' conversation made sense. The Colombian interviewer said that if each customer stood in line and stayed at the window until he received his cash, the check-cashing procedure would be very inefficient.

As North Americans, we have learned to associate lining up for services

with orderliness, discipline, efficiency, and democracy. It is hard for us to believe that a bank could give more efficient service to customers who do *not* line up to take turns in receiving their money. Yet this is true. The concept of the line was so firmly implanted in the minds of the North Americans that they could report in all honesty that they had stood in line when actually there was no line to stand in. What looks to the Colombians like a group of people around the teller's window looks to the North Americans like a line pushing its way through a group.

The important point here is that many of the differences between two cultures in a given face-to-face interaction are due to differences in the larger institutional structure of which the interaction is a part. The interaction between customer and teller in cashing a check in a particular bank is a part of the larger nationwide banking system. The bank customer in any culture rarely knows the whole system, but he must learn at least those patterns of behavior relevant to his particular role in the system. The banking system in Latin America is totally different in its structure from the system in the United States. Not only must the customer act differently, but so must the teller, the bookkeeper, the manager, the board of directors, the guard, the stockholders, and the government officials—all must act differently to make the system function.

Unconsciously, the North American assumes that the banking procedures work so that the customers receive their cash in the same order they give their checks to the teller. This is true in the United States because the teller himself usually makes the decision to cash a particular check or not. The Colombian teller can never make this decision alone. Instead, he verifies that the check is properly made out, that it has been endorsed, and then he passes it along to others who determine whether there are funds to cover the check. They deduct the amount of the check from the account and then record the new balance on the monthly statement sheet. This whole bookkeeping operation is completed efficiently with modern office machines *before* the customer receives his cash. This system makes it impossible for an account to be overdrawn. Latin American bank tellers find it incredible that North American bankers would actually let their tellers hand out cash first and then do the bookkeeping later only to discover that some accounts are overdrawn.

Yet, in the U.S. system, there is no foolproof way to avoid overdrawing an account at a particular bank, because checks charged against that account may be cashed at *other* banks, then routed through a clearinghouse to the bank holding the account. An account cannot be overdrawn in Latin America because a check must be cashed at the bank holding the account against which the check was issued. There is no clearinghouse arrangement between banks. This makes it inconvenient for a person who has received payment in checks drawn upon several different banks, because he must go to each of the banks in turn to cash the corresponding checks.

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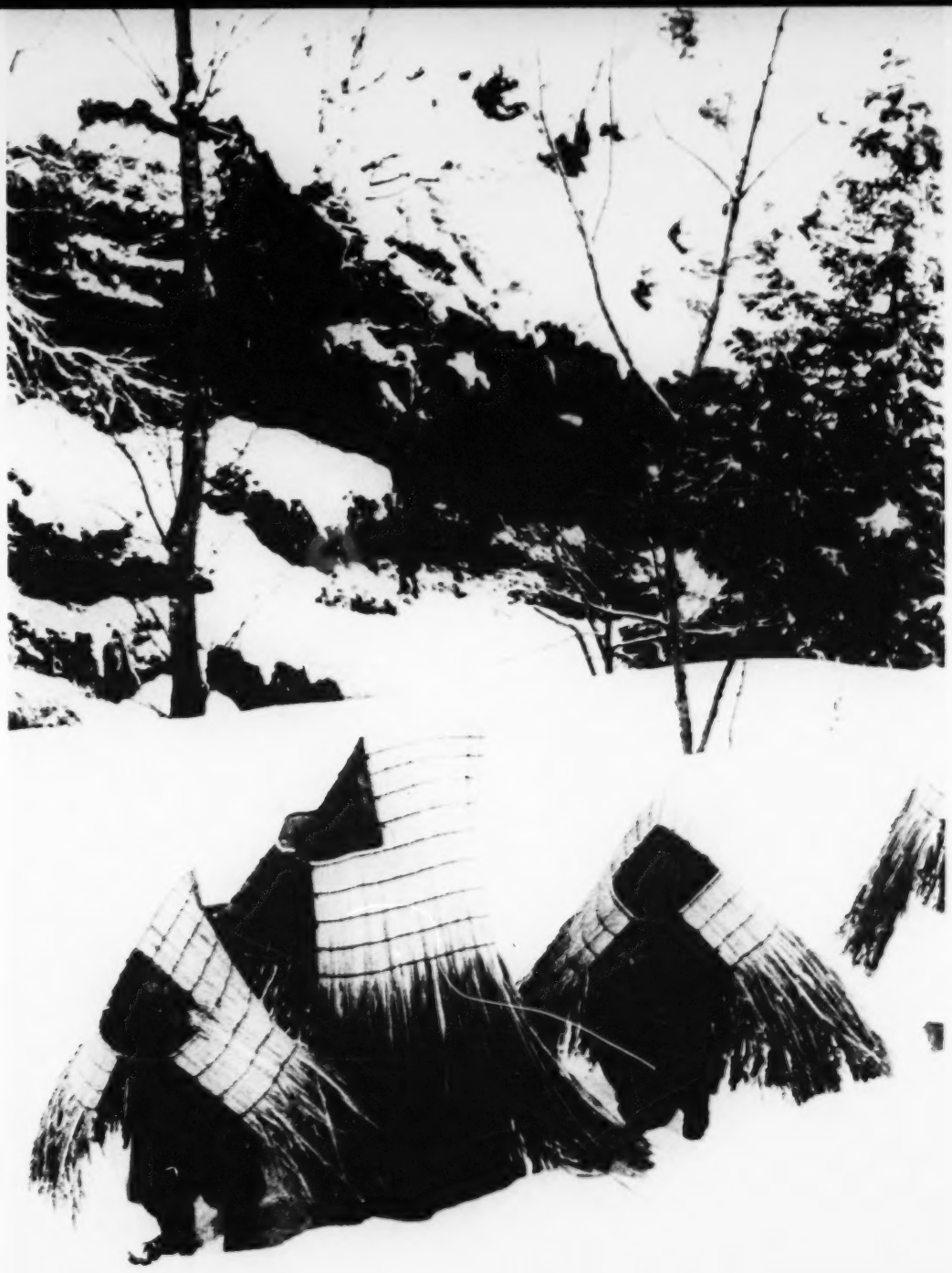

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Chapter 8

SIX SUGGESTIONS FOR LEARNING ABOUT PEOPLES AND CULTURES

YU-KUANG CHU

Although the illustrative examples in this article are drawn from Asia, an area of the world the writer knows best, the basic principles can be applied to other regions as well. At least six necessary attitudes or abilities should be considered:

ONE **Beware of stereotyped views of foreign peoples.** The word *stereotype* is defined in the dictionary as "a process for making a plate of typed metal" which can be used for reproducing identical copies. People are also often "stereotyped" into categories: "all Negroes are musical, lazy, superstitious"; "all lawyers are crooked"; "all Chinese are mysterious." Stereotypes are shortcuts in thinking and abbreviated guides to action. As such they are natural to the human mind, and some amount of stereotyping is perhaps unavoidable. However, many popular notions are entirely false and others, though having an element of truth, are sweeping oversimplifications. The chief trouble with even valid stereotypes is that they may not apply to a particular individual.

> Whether favorable or unfavorable, a stereotype is an exaggerated belief associated with a category. Its function is to justify (rationalize) our conduct in relation to that belief. . . . The stereotype acts both as a device for justifying acceptance or rejection of a group, and as a screening device to maintain simplicity in perception and in thinking.
>
> A stereotype is sustained by selective perception and selective forgetting. When a Jew achieves a goal, we may say quite automatically, "The Jews are so clever." If he fails to achieve the goal, we say nothing—not thinking to amend our stereotype. In the same way we may overlook nine neat Negro householders, but triumphantly exclaim when we encounter the slovenly tenth, "they do ruin property."
>
> Gordon W. Allport

See the common humanity of people amidst cultural diversities in the world. Cultural studies must constantly avoid extreme emphases. One is to over-emphasize the differences between the West and the non-West to such an extent that it strengthens the popular notion that Easterners are mysterious, inscrutable, and somehow not naturally and reasonably human as we are. The other extreme is to assume that all other peoples are exactly like us so that any Western system such as democracy can be transplanted on any foreign soil provided the stubborn opposition would simply [illegible] way. We can strike a balance between these two extremes by pointing constantly to the fact that despite real and serious cultural differences people everywhere have a common humanity in their basic motivations and desires. They have different solutions to the same problems in life although they follow contrasting ways of behavior.

For example, there are many reversals of customs between here and East Asia. The family name comes before the personal name in Chinese and Japanese. A letter is addressed to the country, province, city, street, house number, and lastly the recipient. The title of a person comes after his name instead of before. There the left is the honored side, while in this country the right has the higher priority. At mixed parties in the home of the writer, Occidental friends are seated on the right and Orientals on the left. Everybody is happy. An American child sticks out his tongue to show defiance, a Tibetan to show courtesy to a stranger, a Chinese to express wonderment, and before World War II a Japanese put his tongue between his teeth and sucked in his breath, producing a hissing sound, to show extreme respect to the emperor. In all of these bewildering and amusing reversals, there is no question of superiority of one custom over another; but the establishment of a definite custom giving orderliness to life is the same.

Sometimes the equivalences are not so obvious. In most Asian stores (outside of Japan), the price of merchandise is not labeled. A customer has to pick an article and ask for the price. The merchant will ask for a sky-high price and the customer will return a rock-bottom offer. In the ensuing bargaining process the merchant's price will gradually come down and the customer's offer will slowly go up. If they meet, there will be a sale; if not, the customer walks out of the store without anybody's feelings being hurt. When the writer criticized this practice as time-wasting to an American G.I. who obviously enjoyed bargaining while he was in China during the War, the soldier said that in making a major purchase in this country one also wastes a lot of time in going from store to store in order to find the right price tag. He summed up the equivalence by saying, "We walk; you talk."

A more serious illustration has to do with insurance. In this country one spends a considerable part of one's income buying all sorts of insurance. In traditional China there were no insurance companies. Before students jump to the conclusion that there were no accidents or misfortunes in Chinese life

(obviously untrue) or that the Chinese could bear any hardship without provisions for security (also untrue), they should rather assume that since Chinese are human beings and Chinese life is human life, there must be something in their culture equivalent in function to insurance. Upon careful search they will find that the extended Chinese family system did absorb the shocks of accidents or misfortunes and provide security to its members. The writer's wife is the oldest of three siblings who lost both of their parents very early in their childhood. They were automatically taken care of, without any questions asked, by a paternal uncle and his wife, who had three children of their own. The three unfortunate children were raised on exactly the same basis as the natural ones. It is not too much to say that the Chinese people were born into, worked for, and were taken care of in sickness, old age, and death by an insurance company! That the traditional family system has been breaking down under modern conditions and that insurance companies have emerged simply proves the equivalence in function in this respect between these two agencies.

THREE **Recognize a different scale of values in a non-Western society.** Although many values are universals cutting across cultural differences, yet there are differences in value systems. Students should see that in societies characterized by the absence of strong government or by the presence of precariousness or danger, social stability is much more highly prized than social change, and group solidarity is much more valued than individual freedom. A cornerstone of social stability is family solidarity. Once this value system is accepted, then many corollaries follow: respect for the aged, because in a stable society wisdom comes from accumulation of experience; marriages arranged by parents, because marriage is not the personal affair of the couple involved but a family matter profoundly affecting its welfare and integrity; the importance of male issue, to be secured, if not by the wife then by concubinage, adoption, or arrangement with a son-in-law for him to live with the wife's family and take over her family name; the punishment of the group for crimes committed by an individual of the group, because this is the simplest way to deter disruptions of the social fabric; and so forth. The contrast to dynamic Western society and values is obvious.

Here the student needs to learn to distinguish between a statement of fact and a value judgment. He must beware of the tendency to judge a non-Western culture *unconsciously* according to his own scale of values.

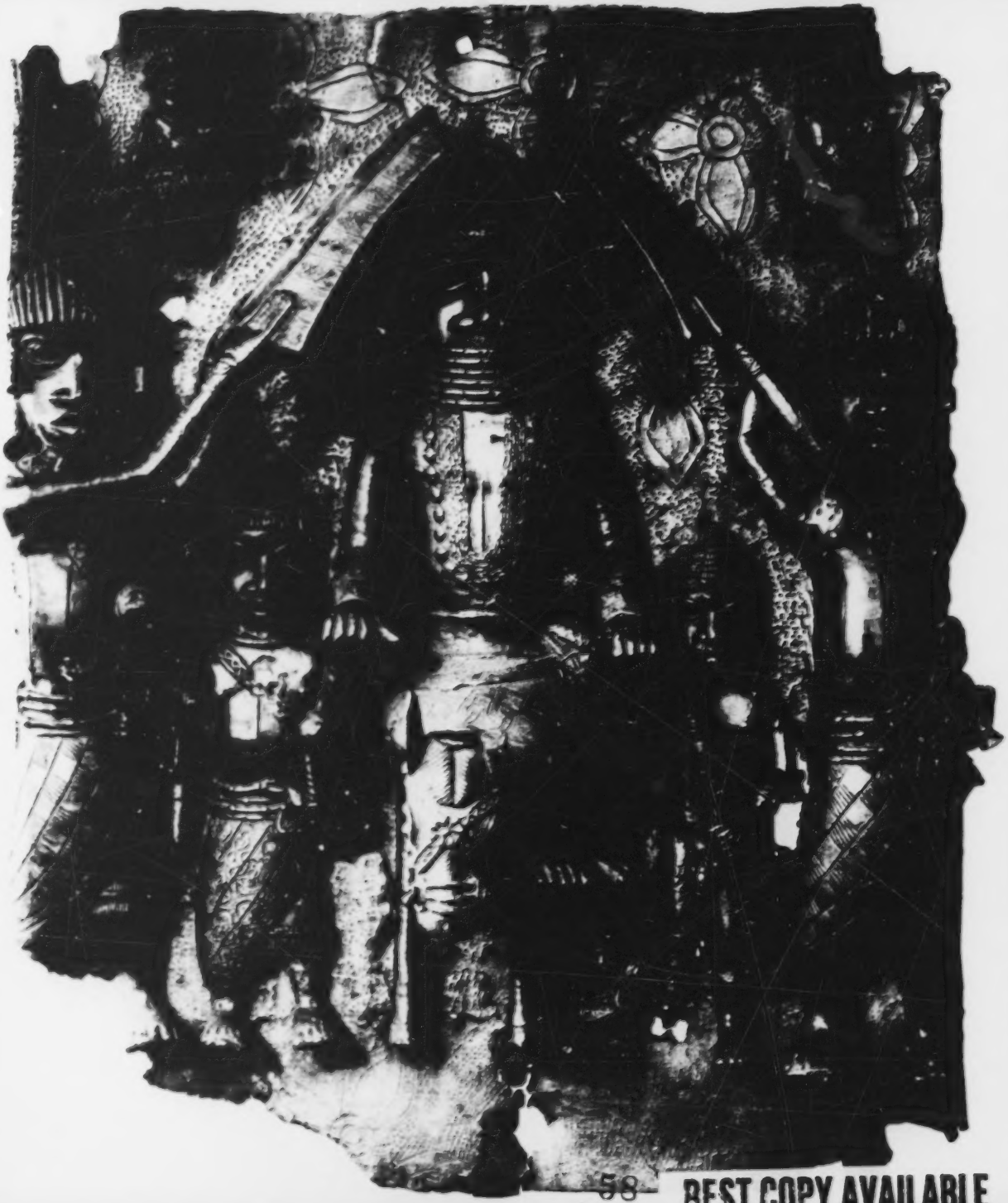
FOUR **Develop human empathy and active concern for other peoples.** Education is a process continuously extending human sympathy and understanding in time and space—for one's immediate family through the community and

nation to the world and from the present backwards to the remote past and forwards into the future. Students should be led to see human problems on a world scale and feel ethical obligations on the international level. They need to see how various civilizations had their golden ages at different times in different parts of the world and contributed to the sum of human civilization. While Western civilization seems to ride on the crest of the wave now, the West was once culturally indebted to peoples beyond the West—to Arabs for their scholarship as well as their preservation of classical Greek learning during the Dark Ages, to the Jews for the Judaic-Christian tradition and ethic, to the Chinese for three inventions, among other things, which facilitated the transformation of feudal Europe into modern Europe—gunpowder, paper, and the compass. For the West now to help the economically poor nations is in part a repayment of a cultural debt in much the same way as a man repays his debt to his parents by raising his own children.

Discern the inter-relationships between language and culture. This discernment can never be acquired if one is limited to one's own language and culture. Here non-Western studies and languages have the special advantage of affording a sharper contrast to Western counterparts, thus bringing out the problem more clearly. As is well known, language is intimately related to thinking, feeling, and acting. When one hears somebody say "Pardon me" for having made a *faux pas*, a Westerner says "Certainly," but a Chinese would say "Not at all." Both are being courteous, but the Westerner is the more frank and direct and seems to say, "Yes, you have made a slip, but since you have asked my pardon, there is no question at all about my being willing to pardon you." The Easterner, on the other hand, is the more circuitous, tries to overlook the *faux pas*, and sounds as if he is saying, "What is there to pardon? Nothing at all!"

The English way of saying "yes" or "no" is very confusing to a Chinese and vice versa unless the difference in viewpoint is made clear. In English no matter how a question is put, if the objective fact is affirmative, "yes" is the answer and if negative, "no." In Chinese, one has to watch the questioner. If the question presumes a negative answer, and the presumption is right, the proper answer is "yes," meaning "Yes, you are right." Thus, to the question, "This book is not yours, is it?" the Chinese answer may be "Yes, it is not mine." It seems, at least in this case, Westerners are more fact-oriented whereas the Chinese are more people-oriented.

SIX **Finally, study cultures for their intrinsic worth and thus see the richness of human thought and life.** This better acquaintance with humankind will usually reduce ethnocentrism or academic provincialism. An art student seeing how Chinese painters use blank space as a structural element or how Japanese craftsmen create beauty out of simplicity has a fuller understanding of art. A student in philosophy exposed to the variety of Indian philosophies and religions will have a much richer view of life and reality. A student of literature will delight in discovering "new" (to Westerners) forms and techniques of literary expression in Asian writings.



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Chapter 9

HOW ATTITUDES ARE SOMETIMES FORMED

PHILIP FOSTER

Our ignorance of Africa is partly due to the fact that it was one of the last areas to be opened up by Western penetration and exploration. To be sure, Arab explorers knew some of the lands south of the Sahara, but vast sections of the continent's interior lay unseen by European eyes due to poor coastal harbors, the difficulty of traveling to the interior, and in some areas, the presence of widespread tropical disease.

The hazards of early African exploration are not, however, the only reason for some of our present false images of the continent and its people. Western attitudes toward Africa are formed not only from ignorance; they come also from *deliberate* self-deception. This is mainly because the first large-scale contact between Europeans and Africans was made during the period of the slave trade beginning in the sixteenth century. At that time, men's consciences were less troubled if it could be shown that African slaves were, after all, mere savages with no real culture or civilization. Indeed, it was commonly said that slavery was a good thing for Africans considering the barbaric societies from which they came. Better, it was said, to be an ill-treated slave in a "civilized" society than a free man in a primitive one. Americans, in particular, had good reason to deceive themselves about Africa, for it would have been unpleasant to admit that they were enslaving people whose civilizations were not inferior to those of their fellow men in parts of Asia, Europe, and the Americas. Unfortunately, some of these attitudes concerning Africa have persisted until today.

Recently, movies and television in particular have done little to dispel these attitudes. By showing scenes of so-called "primitive" life in Africa, too often these visualizations aim to thrill and entertain people rather than to inform them. Apart from giving an often entirely inaccurate picture of the land and its wildlife, movies and television tend to portray the African himself as an uncivilized and primitive person. The "good" African in the movies is the servant of the fearless white hunter, while the "bad" African is ferocious and treacherous. One would hardly imagine from all this nonsense that Africa has large, modern, Western-type cities, industries, universities, and schools.

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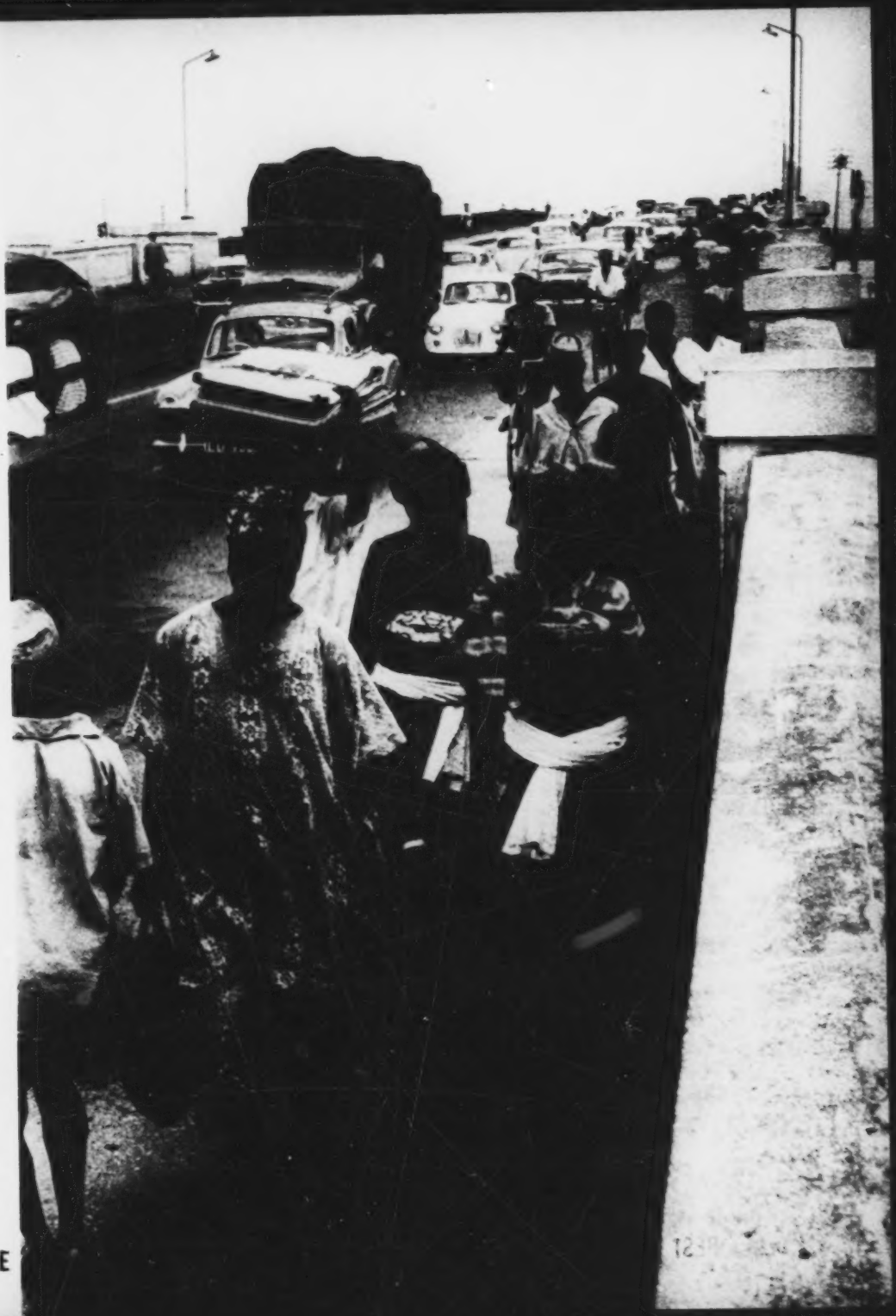

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Chapter 10

WHAT WE KNOW IS OFTEN NOT SO:

AFRICA AND AFRICANS

SUSAN HALL

What picture comes to your mind when you hear the word "Africa"? Chances are it is the picture of a "Dark Continent" and all that this phrase entails. For even today our media still find an audience for their offerings of Tarzan, Pygmies and polygamous despotic rulers. It is hard to believe that in our scientific age such myths are still perpetuated.

The "darkness" surrounding Africa is actually our ignorance of the continent. Ernest Hemingway, Robert Ruark, Joseph Conrad, H. Rider Haggard, and Edgar Rice Burroughs based their vivid, exciting novels on a romantic, exotic continent that existed primarily in their imaginations. To accept their visions and to describe Africa with words such as "dark," "cruel," "primitive," "savage," "barbaric," "backward," and "uncivilized," is to accept a bizarre fantasy world with little basis in reality. Instead of locking our minds into this perspective, let us examine some of these popular misconceptions, some blatant, some subtle, to see what truths lie behind them.

Africa is mainly a land of sweltering jungles.

Most of the continent is savanna or grassland while only about one-seventh of it is rain forest. This latter is located almost entirely in the Congo Basin, the Gulf of Guinea coast area of West Africa, and the eastern coast of the Malagasy Republic. Because of their dense foliage and the presence of cloud cover, the forests are not the hottest places on the continent; in fact, the temperature there rarely exceeds 90 degrees. The only "jungles" might be found near the river banks, where vegetation is naturally much thicker. On the other hand, the savanna region stretches from the forest zones to the desert areas, varying its growth from lush green grasses to drier coarser shrubs as the region moves away from the forest.

Large numbers of wild animals—lions, leopards, elephants—can be found roaming all over, but especially in the jungles.

Most of the game animals that are found in Africa live in the grasslands, most specifically in parks set aside and preserved, often as tourist attractions, on a small percentage of the land mainly in southern and East Africa. In fact, certain species of animals are dwindling to the point of extinction (some have already died away) because man has hunted them for sport or for their meat, skin and tusks. As a footnote, tigers are not indigenous to Africa but to Asia.

Africa south of the Sahara is mainly peopled by Bushmen, Pygmies, and Watusi.

The total population of Africa is estimated to be about 560 million people. Of this number about 435 million live south of the Sahara; included in this figure are, at most, 1.5 million Bushmen, Pygmies, Watusi and people related to them in physical characteristics and life style. Also included in this figure are at least 6 million white Africans and people of European origin who claim Africa as their home.

Africans have never achieved a high level of civilization on their own, or Africa has no history until its discovery by Europeans.

These generalizations are very much tied up with European and American racial philosophies needed as justification for slavery, and, later, for domination of one people by another both in Africa and the United States. They picture Africans with low intellectual abilities, naturally childlike personalities, and natures easily adaptable or even happy in the most stressful and unsatisfactory conditions. Scientifically, these have no basis in truth. Further, we also know that while Europeans were living in the "Dark Ages," powerful and wealthy African kingdoms were flourishing in West Africa. Beautifully crafted artifacts have been unearthed in Nigeria attesting to the ancient Nok culture there while architectural ruins chronicle the ancient trading empire of Kush in East Africa. Add to these our reverence for Egyptian civilization, the "cradle" of Western culture; scholars may still be debating the skin shades of its leaders, but it was, nevertheless, an African culture.

Africans constantly engaged in fierce tribal wars before the coming of the Europeans. In fact, it was the presence of Europeans that stopped the Africans from killing one another.

What is interesting is that almost the complete opposite it true. The arrival of European slavers increased tribal warfare while slavery and the slave trade

were responsible for the loss of millions of African lives. This is not to say that wars did not exist before; they did. For most Africans, nevertheless, their traditional life was full with the business of growing food, herding cattle, worshipping God, and the daily relationships with family and friends. If disputes grew, they were sometimes settled peacefully; at other times they were solved through wars. However, with the arrival of slave traders, a few strong men allied with the Europeans and used European guns to "get rich quick" by raiding and selling their weaker neighbors, thereby increasing tribal warfare.

Often, too, accounts of the slave trade begin with the assertion that Africans practiced slavery long before Europeans began the trade. This is true, but indigenous African slavery lacked the pernicious qualities of the trade and institution controlled by the Europeans. It did not involve the slaughter, harsh treatment and wholesale transporting of people from one environment to another that the transatlantic trade entailed. Too, slaves in Africa were often able to wield political power in the societies in which they lived. In some of the famous West African kingdoms only slaves could hold certain high government positions because only they were unfettered by family obligations and considered impartial administrators. The stress on African slavery is too often a justification for our own inhumane actions.

Africans lived in primitive villages with no political system, or all Africans lived in tribes headed by powerful despotic chiefs.

All Africans had some indigenous form of political organization but there is great variety in the form this organization took. In essence, we know that some societies had chiefs, others were ruled by elaborate bureaucracies, others were led by groups of men, often elders, while still others acted in autonomous groups, independent of other segments of their people. Many chiefs and kings had a great deal of power but even they were usually subject to the group's traditional legal and religious codes. If tyranny prevailed because a ruler managed to concentrate too much power in his own hands, the leader was usually dealt with in the same manner as European despots were countered —he was defeated as he attempted to widen his empire or deposed by a popular coup. On the other hand, many societies practiced complete democracy with all adult members sharing in making major decisions and with no one person having more power than his neighbors. Probably the only generalization that can be made about traditional African political systems is that one indeed existed in every society.

African men buy their wives and most men have more than one wife.

Bridewealth or brideprice and polygamy are two of the most frequently mis-

understood practices of African societies. Basic to a comprehension of their meaning is an understanding of the concept of descent groups, generally the most important unit of African society. It is in his descent group that a man finds his identity. This group or his family is composed of his parents, uncles, cousins, and other relatives. Often it is the oldest male in a descent group who settles disputes among the members. Too, it is usually the family elders who ensure that a man has enough land on which to grow food for his wife (or wives) and children. A man's relatives can also be relied upon when he needs help in his work and they will come to his aid if he is ill or when he gets too old to care for himself.

Thus, when a man marries it is not an individual affair. He is bringing into the family a woman who is part of another descent group but who will, by bearing children, enrich his group. Marriage is then a contract between two families. To show his good faith and to indicate that he will treat his wife well, a man gives bridewealth to his fiancée's family. It is token compensation to them for the loss of a daughter. Should the wife leave him, the husband gets the brideprice back. The exchange, consequently, gives both families an interest in keeping the marriage intact. (American bridewealth practices are somewhat similar. A man gives his fiancée a diamond ring to signify his love while the bride goes to her husband complete with gifts given to her by the couple's friends and their families.)

A descent group, in turn, cannot survive without children. Children ensure their parents that the family will continue, they will be cared for in their old age, and they will be honored after their death. If a man can afford it, then, he marries more than one wife so that his descent group will grow and be strengthened.

Traditional Africans worshipped many gods or had no religion at all. Periodic human sacrifices were deemed necessary to keep evil spirits from harming the people.

Europeans entered Africa in large numbers during a period when intense nationalism, national rivalries, and feelings of cultural superiority prevailed on their home continent. Few ever thought to study the dynamics of the cultures they encountered abroad. These colonial preconceptions were often reinforced by missionaries' reports in which the idea of "Christianizing the natives" was dramatized to encourage funding and support from the congregation at home. Only recently have thorough studies of African philosophical and religious systems been undertaken. From these certain similarities between belief systems seem to emerge.

Generally, man is at the center of life. Above him and over all the universe is a supreme God. Between man and God are the spirits of man's ancestors who

have lived according to the tribe's laws and mores, who have learned and practiced its wisdom, and who have set an example for those on earth to follow. These ancestors act as intermediaries with God and the lesser spirits. Man venerates them, seeks their advice, and they, in turn, use their power to help their descendents. Below man in this hierarchy of beings are the plant and animal world. Though man is often more powerful than these forces, they also have life and deserve man's respect. Ideally, man lives in harmony with all the other beings, his environment and his ancestors. He does not try to conquer or control nature but rather to adapt his rhythm of life to that of the world in which he lives. For any important event—a birth, a death, an initiation into manhood, a harvest, a serious illness—man honors the spirits involved so that his actions may be concerted with and enhanced by theirs. He seeks to understand their will and fits his to theirs through appropriate ceremonies and rituals, usually involving the sacrifice of a lesser being. Since life is the supreme value, the taking of a life (usually goats, chickens, or cattle) opens communication with the source of life. (This theme is one found in almost all major religions, Western and Eastern.) The taking of a human life, the most important of all, is a sacrifice of a desperate people, for all other sacrifices have failed them in the search for answers to their problems. In actuality, human sacrifices have been rare in Africa, though novelists would have us believe otherwise.

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Chapter 11

WHY PEOPLE HAVE DIFFERENT PREFERENCES:

FAMILY AND POPULATION

Each person tends to believe that his or her own particular perceptions are not personal but universal. What makes sense to oneself also seems to be just "common sense." As Americans, we hold such common-sense assumptions about many aspects of our culture, especially those that are so much a part of our everyday lives that we take them for granted. In this chapter, we will look at the American family and at how our perceptions of it influence how we perceive world population growth.

The family is a social unit that is found in every culture, and it exists in many varieties. Each culture, not surprisingly, tends not only to favor its own family system but also to consider it superior to and more humane than others. For example, some American textbooks refer to India's system of arranged marriages in the following judgmental way: "Indian children are rushed into marriage at an early age by anxious parents who pay an unreasonable dowry." Let us examine some aspects of this statement within a cultural context.

In many cultures today, people believe that marriage should take place when the bride and groom are biologically ready to have children. Few Americans know, however, that this belief was held by people in the United States from colonial times until the early nineteenth century. During this period, the fertility rate of women approached its highest level—about 55 births per 1,000 population.

In India—especially in its villages, where 70 percent of its people live—girls are reared with the expectation that they will one day marry; upwards of 98 percent (as compared to about 80 percent in the United States) eventually do. The marriages are arranged by family elders—a system that to most Indians, including those to be married, makes more sense than the "chance" matings that are customary in the West. After the Indian couple are married, the bride almost always moves into the husband's house, where his parents, his brothers

and their wives and children, and any unmarried siblings also live. This arrangement is called, appropriately, the joint-family system. The emphasis is on group welfare. The bride's main contribution to the joint family is to provide children—especially sons, who will help ensure the family's survival and continuity. Ask a villager to name the most unfortunate among his or her neighbors, and the villager likely will point to a childless household, regardless of its income or landholdings.

Until recently, Indian villagers knew that the odds were only about fifty-fifty that a child would survive to adulthood, mainly because the death rate in the first year of life was as high as four out of ten. The death rate among infants is now less than two out of ten. The birthrate, however, has declined at a much slower rate. Rapid population growth has resulted.

To suggest to the villagers that their lives might be easier if their families were smaller is to ask them to risk their future. They are understandably uncertain and cautious because they fear having no one to look after them when they are sick and old. As a Hindu proverb concisely states: "You have a future when your grandson plays at your door."

Today in the United States, people have come to assume that the size of one's family should be determined by one's "ability to pay for it." In our culture, from the viewpoint of economics, children are seen more as a financial liability than as an asset. Most Americans have chosen to have fewer children as a result of this outlook. The current national birthrate (about 15.5 births per 1,000 persons) is among the lowest in our history. Dependence on grown children for help and support in old age has been replaced, increasingly, by pensions, personal savings, Senior Citizen communities, and government programs such as Social Security and Medicare. In fact, increasing numbers of Americans are deciding not to have children at all because the cost of rearing a child makes their preferred standard of living—including automobiles, appliances, travel, modern housing, recreation, and the like—less affordable.

PERCEPTIONS OF FAMILY AND POPULATION

Many Americans believe that their contemporary outlook on the family and on population growth follows common sense. Because of this "common-sense" perspective, they believe that people of other cultures who are generally poorer than Americans—namely Asians, Latin Americans, and Africans—would want to have smaller families or, perhaps, no children at all. In these places, however,

the reality is that children continue to be regarded as economic assets. Before people in Asian, Latin American, and African cultures can be expected to limit the size of their families, other conditions must develop that will provide them with economic security. Americans tend to argue for a reduction in birthrate as a first step to well-being; those whom we are trying to persuade tend to resist taking this step until conditions change in their lives. In our own country, lower birthrates came about only after technological advances allowed family members to provide more surely for their own economic security.

These differing views on marriage, family, and economic security influence how people perceive population growth. Many Americans, for example, perceive the increase in world population as a problem created by non-Americans. We do admit to population problems in the United States when they occur among low-income families. Years ago, however, when production depended more on labor and less on machines, population growth among the poor was welcome. It was also welcome when armies depended more on manpower. In rural areas especially, children were an asset to the family because they could help with the work. In cities, older children and young adults could earn cash and share it with their families.

Historically, the American family has, in many ways, functioned like the family in India, encouraging strong feelings of usefulness, security, solidarity, and affection. To this day, the family in most cultures remains the center of existence. Ceremonies associated with births, initiations, weddings, and deaths are very much family affairs.

The pattern of American family life began to change dramatically during World War II when large numbers of women, for the first time, began to work outside the home in response to wartime employment needs and opportunities. After the war ended in 1945, many women continued to be employed. Today, four out of five married women are in the work force, and women as a group make up about 40 percent of the total number of employed Americans. The average American family now consists of 3.2 persons, in contrast to about 7 persons in 1800. Today, about 25 percent of America's households have only one person, and nearly one in six American children grow up in households where only one parent is present.

The issue here is not family and population; it is about making assumptions. By examining our own assumptions and resulting preferences, we can begin to understand how the peoples of other cultures arrive at their preferences. This awareness will help keep us from thinking that their ways are wrong. We should not urge a course of action on another cultural group without having at least some knowledge of and empathy for that group's culture and preferences.

CULTURAL VALUES AND POPULATION PRESSURES

The question of family size is only one reason for our population pressures. The term *population pressure* is usually defined as "an increasing number of people who are competing for limited resources." This definition may have been appropriate once, but today in industrialized countries not only people, but goods as well compete: machines, packaging, sports goods, appliances, power stations, highways, and the like—all of which require raw materials. The ability of the world to support a growing population is affected by an even greater problem: the insistent demand for new and more products and services. This demand comes especially from countries that have a high standard of living—those that include less than 15 percent of the world's population but that consume more than 75 percent of the world's resources.

The demand for resources is related to cultural values as well as to ability to pay. For example, a newspaper advertisement advocating birth control showed a picture of an infant and was titled "We Can't Lick the Environmental Problems Without Considering This Little Fellow." The ad listed in some detail the enormous amounts of goods that the growing child "would scream for over the next seventy years." However, the ad did not raise the equally important question, how much of this demand is culturally induced?

While we are urging other people in the world to act "responsibly" in facing the "population crisis," we point with pride to the dynamic growth of our economy, which promises to consume goods and services at an even greater rate. When the *facts* of resource use are reported, the conclusions that follow are made according to preconceived patterns of perception. A newspaper article, for example, warns that the world is running out of raw materials because they are being consumed at a rate sharply above the rate of population increase. Faced with this dilemma, one choice would be to encourage restraint in resource use. Instead, reflecting the views of a consumer-oriented culture, the article concludes: "The upgrading of other nations to our standard of living is a sure path to disaster unless checks in population can be achieved."

What is desirable depends ultimately upon what is valued. If people were valued more, then an increase in population would be considered good news. In the United States, the automobile population is now over 135 million—up from about 89 million in 1970—but this increase is not called an "automobile explosion"; it is called "valuable economic growth," and therefore almost no one has recommended that the automobile population be controlled.

A former United States Secretary of the Interior once suggested that Americans need "an ethic of national thrift. . . . We can combine conservation and technology to redefine progress . . . and produce life-styles that will be leaner and more fulfilling. In the words of Gandhi, our slogan should be: 'There can be enough for everybody's need, but not enough for everybody's greed.'"

An "ethic of national thrift" need not necessarily deprive people of resource use. Zen philosophy, for example, teaches the concept of "the living use of materials and goods." When one is brushing his or her teeth and leaves the water faucet on, the water flowing into the drain has no "living use." Likewise, there is no "living use" of electricity when a light is left on in a vacant room (unless it is left on for security reasons). The Zen approach is less concerned with whether one can financially afford to waste resources and more concerned with appreciation and respect for conserving resources.

Many Americans realize that the economic inequalities between poor people and rich people are growing, both abroad and at home. Often the suggested solution for poor people is that they reduce their numbers. However, the poor of the world are increasingly asking, what are the well-off prepared and willing to modify in the way in which they live?

According to Buckminster Fuller, internationally acclaimed architect and inventor: "We know scientifically that for the first time in history there can be enough to support continually all of expanding humanity. . . . there *is* enough to go around." The problem, however, says Fuller, is that we have had a technological revolution but not a humanistic one. We will not have one until we restructure the patterns of our thinking. It is not enough just to add new facts. Our relationships with other peoples of the world will worsen if we persist in a single-minded view that assumes that "what is good for us is good for them." The ease with which one can take this position depends on one's own circumstances. The *Panchatantra*, India's ancient textbook for the wise conduct of life, says it well:

Confucius when asked what he would do fi
if he became the head of a government, said
"I would see to it that things are called by
their right names. For if names are not called
by their right names, then the statements
would be misleading, and when the statemen
misleading, then nothing can be accomplishe

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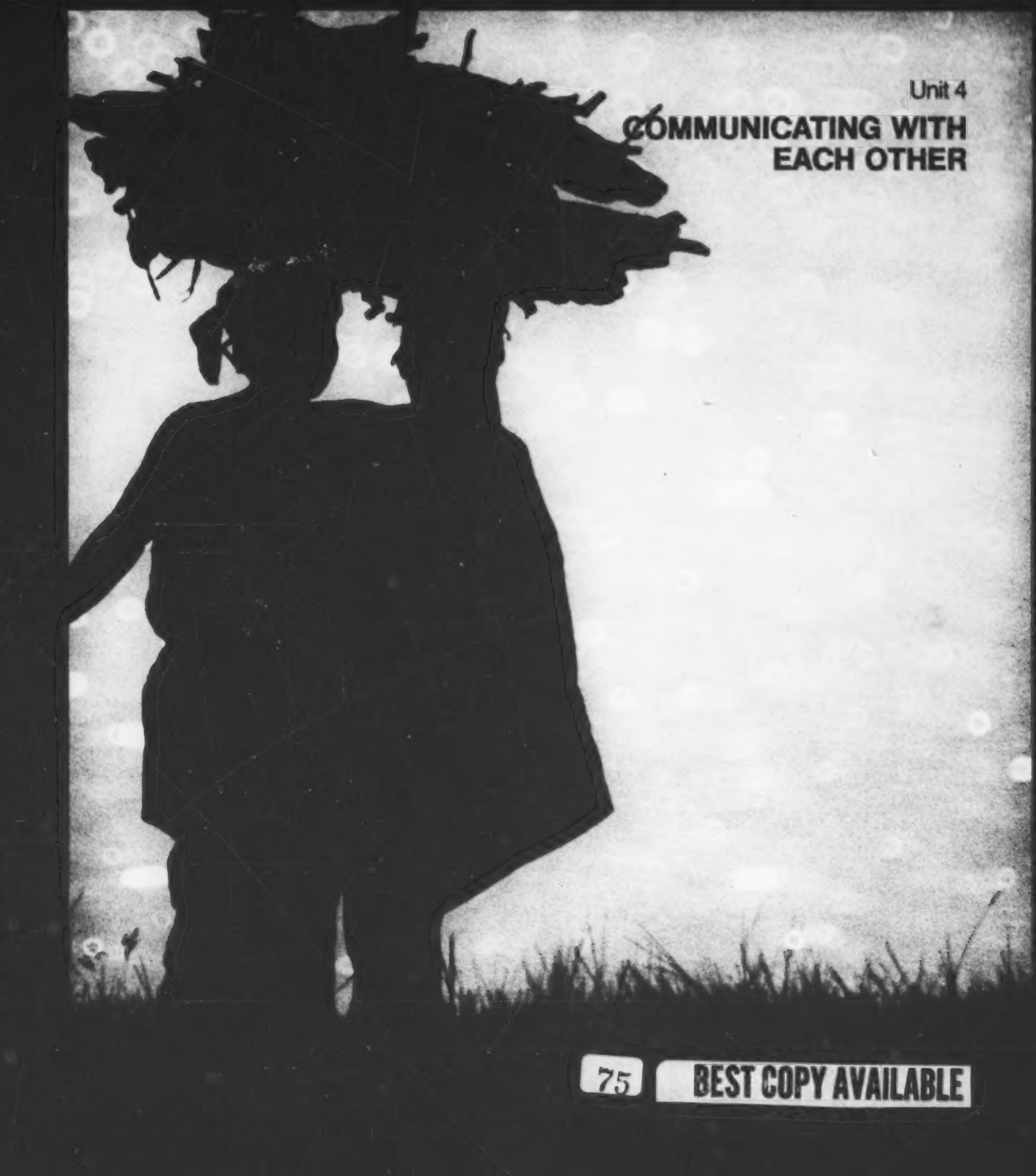

Unit 4

COMMUNICATING WITH EACH OTHER

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Chapter 12

MAKING SENSE WITHOUT WORDS

EDWARD
T. HALL, JR.

One role of the anthropologist is to prepare people to open their eyes and to sensitize them to the subtle qualities of behavior—tone of voice, gestures, space and time relationships—that so often build up feelings of frustration and hostility in people from a different culture. Whether we are going to live in a particular foreign country or travel in many, we need a frame of reference that will enable us to observe and learn the significance of differences in manners.

The anthropologist's job is not merely to call attention to obvious taboos or to coach people about types of thoughtless behavior that have very little to do with culture. One should not need an anthropologist to point out, for instance, that it is insulting to ask a foreigner: "How much is this in real money?" Where technical advice is most needed is in the interpretation of the unconscious aspects of a culture—the things people do automatically without being aware of the full implications of what they have done.

Nobody is continually aware of the quality of his own voice, the subtleties of stress and intonation that color the meaning of his words or the posture and distance he assumes in talking to another person. Yet all of these are taken as cues to the real nature of an utterance, regardless of what the words say. A simple illustration is the meaning in the tone of voice. In the United States we raise our voices not only when we are angry but also when we want to emphasize a point, when we are more than a certain distance from another person, when we are concluding a meeting, and so on. But to the Chinese, for instance, overloudness of the voice is most characteristically associated with anger and loss of self-control. Whenever we become really interested in something, they are apt to have the feeling we are angry, in spite of many years' experience with us. Very likely most of their interviews with us, however cordial, seem to end on a sour note when we exclaim heartily: "WELL, I'M CERTAINLY GLAD YOU DROPPED IN, MR. WONG."

The Latin Americans, who as a rule take business seriously, do not understand our mixing business with informality and recreation. We like to put our feet on the desk. If a stranger enters the office, we take our feet down. If it turns out that the stranger and we have a lot in common, up go the feet again—a clue to the other fellow that we feel at ease. If the office boy enters, the feet stay up. If the boss enters and our relationship with him is a little strained at the moment, they go down. To a Latin American this whole behavior is shocking. All he sees in it is insult or just plain rudeness.

In Latin America, where touching is more common and the basic units of space seem to be smaller, the wide automobiles made in the United States pose problems. People don't know where to sit. North Americans are disturbed by how close the Latin Americans stand when they converse. "Why do they have to get so close when they talk to you?" "They're so pushy." "I don't know what it is, but it's something in the way they stand next to you." And so on. The Latin Americans, for their part, complain that people in the United States are distant and cold—*retraidos* (withdrawing and uncommunicative).

An analysis of the handling of space during conversations shows the following: A male brought up in the northeastern United States stands 18 to 20 inches away when talking face to face to a man he does not know very well; talking to a woman under similar circumstances, he increases the distance about 4 inches. Reducing the distance between males is considered aggressive. Yet in many parts of Latin America and the Middle East, distances which would seem almost sexual in connotation to a North American are the only ones at which people seem able to talk comfortably. In Cuba, for instance, there is nothing suggestive in a man's talking to an educated woman at a distance of 13 inches. If you are a Latin American, talking to a North American at the distances he insists on maintaining is like trying to talk across a room.

To get a more vivid idea of this problem of comfortable distance, try starting a conversation with a person 8 to 10 feet away or one separated from you by a wide obstruction in a store or other public place. Any person can't help trying to close up the space, even to the extent of climbing over benches or walking around tables to arrive within comfortable distance. United States businessmen working in Latin America try to prevent people from getting uncomfortably close by barricading themselves behind desks, typewriters, or the like, but their Latin American office visitors will often climb up on desks or over chairs and put up with loss of dignity in order to establish a special context in which interaction can take place for them.

The interesting thing is that neither party is specifically aware of what is wrong when the distance is not right. They merely have vague feelings of discomfort or anxiety. As the Latin American approaches and the North American backs away, both parties take offense without knowing why. When a North

American, having had the problem pointed out to him, permits the Latin American to get close enough, he will immediately notice that the latter seems much more at ease.

The embarrassment about intimacy in space applies also to the matter of addressing people by name, but finding the proper distance in the use of names is even more difficult, because the rules for first-naming are unbelievably complex. As a rule we tend to stay on the "mister" level too long with Latins and some others, but very often we swing into first-naming too quickly, which amounts to talking down to them. Whereas in the United States we use Mr. with the surname, in Latin America the first and last names are used and señor (Sr.) is a title. Thus when one says, "My name is Sr. So-and-So," it is interpreted to mean, "I am the Honorable, his Excellency So-and-So." It is no wonder that when we stand away, barricade ourselves behind our desks (usually a reflection of status) and call ourselves mister, our friends to the south wonder about our so-called good neighbor policy and think of us as either high-hat or unbelievably rude. Fortunately most North Americans learn some of these things after living in Latin America for a while; but the aversion to being touched and to touching sometimes persists after 15 or more years of residence and even under such conditions as intermarriage.

The difference in sense of time is another thing of which we are not aware. An Iranian, for instance, is not taught that it is rude to be late in the same way that we are. In a general way, we are conscious of this, but we fail to realize that their time system is structured differently from ours. The different cultures simply place different values on the time units.

Thus let us take as a typical case the time system in the urban eastern United States. A middle class businessman meeting another of equivalent rank will ordinarily be aware of being two minutes early or late. If he is three minutes late, it will be noted as significant but usually neither will say anything. If four minutes late, he will mutter something by way of apology. If five minutes late, he will utter a full sentence of apology. In other words, the major unit is a five-minute block. Fifteen minutes is the smallest significant period for all sorts of arrangements, and it is used very commonly. A half hour, of course, is very significant, and if you spend three quarters of an hour or an hour, either the business you transact or the relationship must be important. Normally it is an insult to keep a public figure or a person of significantly higher status than yourself waiting even two or three minutes, though the person of higher position can keep you waiting or even break an appointment.

Now, among urban Arabs in the eastern Mediterranean—to take an illustrative case of another time system—the unit that corresponds to our five-minute period is 15 minutes. Thus when an Arab arrives nearly 30 minutes after the set time, by his reckoning he isn't even "ten minutes" late yet (in our time units).

Stated differently, the Arab's tardiness will not amount to one significant period (fifteen minutes in our system). An American normally will wait no longer than thirty minutes (two significant periods) for another person to turn up in the middle of the day. Thereby he often unwittingly insults people in the Middle East who want to be his friend.

Informal units of time such as "just a minute," "a while," "later," "a long time," "a spell," "a long, long time," "years" and so on are not as imprecise as they seem. Any American who has worked in an office with someone else for six months can usually tell within five minutes when the person will be back if he says, "I'll be gone for a while." It is simply a matter of learning from experience the individual's system of time indicators. . . . Spelled out, the message might go somewhat as follows: "I am going downtown to see So-and-So about the Such-and-Such contract, but I don't know the traffic conditions or how long it will take me to get a place to park nor do I know what shape So-and-So will be in today, but taking all this into account I think I will be out of the office about an hour but don't like to commit myself, so if anyone calls you can say I'm not sure how long I will be; in any event I expect to be back before 4 o'clock."

Few of us realize how much we rely on built-in patterns to interpret messages of this sort. An Iranian friend of mine who came to live in the United States was hurt and puzzled for the first few years. The new friends he met and liked would say on parting: "Well, I'll see you later." He mournfully complained: "I kept expecting to see them, but the 'later' never came." Strangely enough, we ourselves are exasperated when a Mexican can't tell us precisely what he means when he uses the expression *mañana*.

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Chapter 13

THE IMPORTANCE OF LANGUAGE IN COMMUNICATION:

A JAPANESE VIEWPOINT

MASAO
KUNIHIRO

I firmly believe that one major reason for "discommunication" between Japan and the United States lies in the great dissimilarity between the two countries in nonverbal communication or mental attitudes, notwithstanding the close surface similarity in terms of economy, technology, systems, institutions, and so forth.

First of all, it is absolutely essential that our American friends understand that in our culture, language itself, or communication through language, has not had the same importance it has had in the West. Instead of being a means of conveying one's own will or thoughts, language has merely been, so to speak, a way of casually throwing the other guy a ball in order to get a reaction from him on which to base one's next action. It has been considered poor policy to use language to express one's views, persuade the other guy, and establish mutual understanding. Using language for debates, the purpose of which is to "agree to disagree" as is done by English-speaking peoples, has been considered even more disagreeable and has been avoided accordingly.

Let me give you a couple of examples of "casually throwing the other guy a ball." Take the case of a person saying, "I've already eaten," when he drops in at a friend's house at mealtime. If his friend takes him at his word and doesn't try to persuade him to have something to eat anyway, he stands a good chance of being criticized later for being insensitive or unconcerned about others. One is supposed to make sure that he wasn't just being polite by saying something like "Ah, come on. Join us anyway" or "You're not just being polite, are you?" In this way language becomes a sort of ritual. One might say that in Japanese society it isn't often taken at face value. What we have come up with to compensate for such distrust of language is nonverbal communication. Come to think of it, Japanese is rich in sayings such as "eyes speak as much as words" and "far better than to say something is not to say it." . . . The Japanese expression *i-shin-den-shin*, "the heart is conveyed by the heart," is an indication

of the height of nonverbal communication. Thus, in Japan language is *a* means of communication, not *the* means of communication as it often is in the case of English.

Contempt for or distrust of language can also be seen in the attitude of Japanese companies toward contracts in spite of the fact that they ought to be one of the most modern elements in Japanese society. It is still quite common for contracts between even large manufacturers and large trading firms not to be in writing. One might even go so far as to say that contracts exist only for the purpose of specifying stipulations that are an exception to the rule. Actually, I have been told by an expert in such matters that in the overwhelming number of cases, an escape clause which reads something like "all other problems will be settled through consultation" is included in written contracts between even large corporations.

What, then, are the reasons behind such distrust of or contempt for language? Also, what makes possible the kind of Japanese "community of emotion" in which words are very sparingly used, at least when expressing feelings? Why is there a preference for expressions that can only be described as vague, the expectation being that the other guy will be concerned enough to grasp one's meaning correctly? In answer to these questions I would like to make the following points, which I hope will be of use to our American friends.

First of all, we have to consider Japan's unparalleled homogeneity. Japan is an island country surrounded by seas on four sides, and there have been few, if any, countries in the world where a single ethnic group has lived for such a long time using the same language throughout its history.

With such a high degree of natural unity and singleness, the degree of mutual understanding among the members of the society, too, is extremely high. This is because, first of all, they share the same life-style and attitudes. In other words, very much the same kind of logic has wide currency in society in general and in communication within the family. Although the Japanese, both as individuals and as a group, are adept at close communication, they are extremely handicapped when it comes to distant communication. . . . For instance, two strangers—even if they are both Japanese—sitting next to one another in the train will exchange hardly any conversation to speak of, with the result that the atmosphere between them is cold and strained. And when the communication is with different racial and ethnic groups, with which of course there is no feeling of familiarity whatsoever, the unpleasantness is doubled.

The second reason that should be noted for the Japanese contempt for language and, therefore, for their sparing use of words is the highly hierarchical structure of Japanese society. In this hierarchy the will of those farther up the ladder is conveyed on down, but it is taboo for someone on a lower rung to give free and uninhibited expression to his opinions. In Japan the family principle of vertical society acts as the bond in human relations, exerting a frightful degree

of compulsion on the individual members of society. . . . In modern Japan, the most highly industrialized society in Asia, the dynamic tendency to hold together the social fabric vertically by this family principle displays a remarkable tenacity in almost all areas of modern life. . . . [Our] development of techniques of nonverbal communication [takes] the form of "reading the minds of one's superiors from their facial expressions" and "guessing what they are thinking." In other words, we understand international relations in terms of the same superior-subordinate relations, the same relations of vertical society, and base our actions on this understanding.

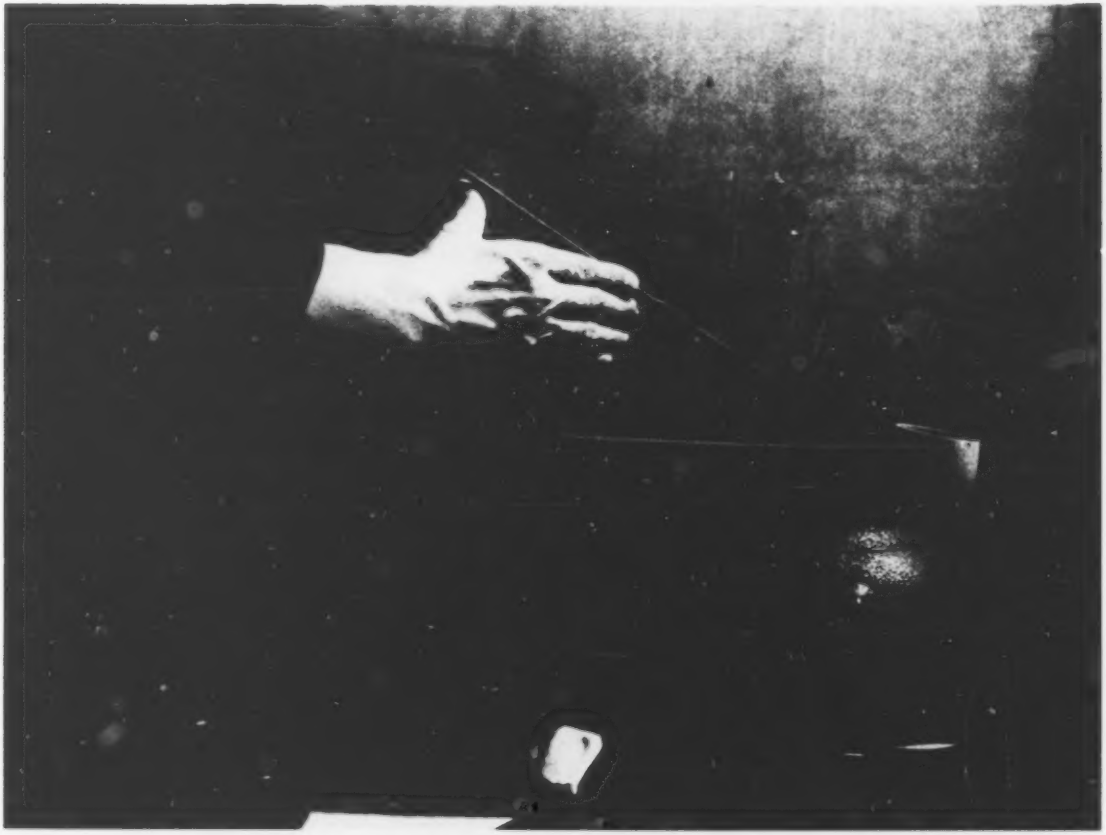
Now I would like to discuss the question of what has happened as a result of the special nature of the Japanese attitude toward language.

First let me say something about what might be called the aesthetics of silence, or the way of thinking that makes a virtue of reticence and a vulgarity of open expression of one's inner thoughts. A good example of this way of thinking is the expression *fu-ryu-mon-ji*, or "words are of no use," in Zen Buddhist philosophy, which had its beginnings in China and matured in Japan. The idea here is a kind of metaphysics that sees man as capable of arriving at the highest value only when he makes no attempt at verbalization and discounts talking or anything that can be expressed in words as being the height of superficiality. The aesthetics of silence does not necessarily indicate that the Japanese are not easily moved. Far from it. What exists there is a desire to depend on others,[taking] it for granted that the other guy will understand, as well as a sincere regard for his feelings.

Consider the discrepancy between the English word *sincerity* and the Japanese word *seijitsu* roughly in the following way. According to anthropologist Ruth Benedict the meaning at the root of the English word *sincere* or *sincerity* is the frank expression of one's inner thought without mincing words and without considering what effect one's words will have on the person who is listening. On the other hand, she says, if a Japanese were to behave in a like manner, he would probably be accused of insincerity. Being a foreigner, I'm not in a position to pass judgment on the nuance of the English word, but as far as the Japanese words go, I think what she says here is basically right. If it is, not only does the dictionary equalization of the words *sincerity* and *seijitsu* have the rug pulled out from under it, but the bizarre equalization of *sincerity* and *fuseijitsu* (insincerity) becomes justified. Actually, the fact that words in the two languages which according to the dictionary ought to be equivalent are often not equivalent is a major problem point in U.S.-Japanese communications, and bridging the gap here is going to be an unglamorous job that will have to be started at as early a date as possible. Leaving this problem aside for the moment, I would, however, like to stress the necessity for our American friends to realize that we Japanese feel hesitant to give frank and definitive expression to our inner thoughts—we even feel a sort of social restraint working here.

Nevertheless one would be out of touch with reality if he were to say that this sort of consideration is shown only to avoid hurting the other guy's feelings. Another motive is the strong fear that by opening up one's heart with full candor, that is, "sincerely," as one would say in English, one might become isolated from the group to which one belongs. In the homogeneous society of the Japan of former days with its large population and scarcity of resources, limited opportunity for employment, and no possibility at all for fleeing abroad, such isolation would have been equivalent to committing suicide.

A disturbing attitude is that of the mother of a celebrated commentator who



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gave her son the following advice: "No matter what you do, don't take the lead. When all the others stage a strike, you shouldn't be the only one who doesn't participate, for that could lose you your place in the group. But in any case the worst thing you could do is to take the lead." To her the most important thing was to pay as much attention as possible to the adjustment of relations with others so as to prevent quarreling with others in one's group and not to be thought ill of by either superiors or subordinates. And this is something that has to be taken note of equally by all Japanese of every walk of life even today.

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Chapter 14

SEMANTICS AND THE STUDY OF CULTURES

Consider such words as *poverty, underdeveloped, hot, cold, democratic, progressive, backward,* and the like. Dictionaries carry definitions, but people carry connotations—and it is connotations that influence thinking and rule behavior.

Throughout history, many writers in many cultures have called attention to the fact that words misinform as well as inform, but it was not until 1897 that a Frenchman, Michel Breal, created the term "semantique," or the science of meaning. More recently, in the 1920s in the United States, a movement called General Semantics was pioneered by Alfred Korzybski and subsequently popularized by researchers and writers, including Stuart Chase, Wendell Johnson, S. I. Hayakawa and Irving Lee. Borrowing ideas from these and other writers on the subject, we have drawn a number of examples to illustrate the contribution an understanding of semantics can make to any study of other people and other ways of life.

SOME ASSUMPTIONS

The nature of the world is one of dynamic flow—"a mad dance of electrons"—in which no two things are identical, no one thing remains the same and, as Heraclitus expressed it over 2,000 years ago, "one cannot step in the same river twice."

The nature of humans is that—unlike other living things—we can "receive gifts from the dead" through the use of language, but our internal experiences are literally "unspeakable"—that is, they defy description. Abstractions take place when we try to substitute words for reality.

The nature of language is like that of a map; it is useful to the extent that it describes the territory accurately. Maps and territories are not the same, however, nor are words and reality interchangeable.

SOME APPLICATIONS

No two things are identical.

For example, South American 1 is not South American 2 is not South American 3 is not South American 4. In other words, a South American teacher in Lima is not a South American rural worker in Brazil. Although by agreement we refer to the 275 million people who live in an area called South America as South Americans, the truth is that no two South Americans are identical—including, of course, those who live in the same country or even in the same household. Considered in the same way, each of the estimated 85 billion people who have inhabited the earth has been unique.

Statements which seem to talk about "a people" as if they were one entity must obviously be qualified. Questions such as "What do Africans think about Europeans?" are clearly unanswerable. Answerable questions—those which have some likelihood of being verified—are less dramatic and perhaps less satisfying, but that is the nature of the problem. It is only by taking liberties with language that we appear to be better informed than the data permit. Similarly, it may readily be seen that terms such as "African," "Oriental," "Muslim," and the like conceal differences as well as reveal group likeness.

No one thing stays the same.

Japan of 1840 is not Japan of 1945 is not Japan of 1985 is not Japan of 2000, and so forth. Change is inevitable, though the rate varies. One who forgets this is certain to be shocked when confronted with the difference between what he thinks (or remembers) is true and what is so.

It is not possible to tell all about anything.

No matter how complete a listing or how comprehensive an explanation, the possibility always remains open that something more might be said about the matter under consideration. All descriptions are "open-ended" with the last word unsaid. Completeness may be a goal, but like infinity it eludes mortal grasp. Thus, for example, an examination of any culture or any country might include reference to its history, its development, its achievements, and so on, but these would always be incomplete. No matter how extensive the treatment,

a mental "etc." should be added to the last punctuation point. The practical effect of this orientation is to leave the door open, at least a crack, for additional information which may be forthcoming.

The same word may be used to represent different "realities," while similar events or experiences are sometimes called by different names.

For example, a term such as *republic* is used to designate two very different political systems—that of the United States and that of the Peoples Republic of China. A boisterous mass of people might be called a "mob" by a person opposed to the group and a "party" by someone who enjoyed being with the group. Other words, such as *radical*, *conservative*, *liberal*, and *reactionary*, often are used as labels. Words such as these whose meanings have become meaningless from being used to carry too heavy and too diversified loads of information should be set apart by enclosing them with quotation marks to alert the reader. Korzybski used to wiggle two fingers of each hand to achieve the same effect when speaking.

Statements of opinion are often confused with statements of fact.

For example, verb forms of *to be* often cloud the relationship between subject and predicate, as when someone says, "It is hot." The "hotness" is more a description of the speaker's state of mind than it is of the temperature reading, since what constitutes "hot" is a matter of opinion. "Cold wave" could mean anything from 20 or 30 degrees below zero (F.) in the Himalayas to 40 degrees above in New Delhi where, incidentally, a continuous string of days in the 90s in May would scarcely qualify as a "heat wave." Very often, the addition by the speaker of the words "to me" and the addition by the listener of the words "to you" helps to identify so-called statements of fact as opinions.

SOME SUGGESTIONS

Try to use descriptive terms rather than ones which express approval or disapproval.

For example, the words *clean* and *unclean* are relative. The comment that cow dung is used for fuel in many Indian villages often provokes reactions of disgust from many urban dwellers in the United States. It may be instructive on this point to quote from a Kansas editor, writing in 1879 at a time when buffalo and cow dung (he calls them "chips") were commonly used for fuel: "It was comical to see how gingerly our wives handled these chips at first. They commenced by picking them up between two sticks, or with a poker. Soon they used a rag,

and then a corner of their apron. Finally, growing hardened, a washing after handling them was sufficient. And now? Now it is out of the bread, into the chips and back again—and not even a dust of the hands."

Try to use phrases that indicate conditions which should be considered with a statement.

For example, awareness may be increased by the use of such phrases as "in our culture," "from our point of view," and "at that time."

Try to move in the direction of substituting precise words for vague ones.

For example, it is often said that "heavy rains" fall on India during the monsoon season. The statement would carry more meaning if it were pointed out, for instance, that Allahabad, a city in the Ganges Valley, and New York City both receive an average of forty inches of rain annually *with* the significant difference that New York City gets from two to four inches of precipitation monthly whereas Allahabad is hit by some thirty-seven inches within the months of June to October. The description of rainfall in "annual" amounts makes sense only when the downfall comes in relatively equal inches per month.

Try to become more alert to the ways in which cultural conditioning shapes our value judgments.

For example, historian Carroll Quigley reports:

> We divide the whole range of colors, as found in the rainbow, into six colors: red, orange, yellow, green, blue, violet. With our background, we think a view is beautiful if it consists of alternating horizontal bands of green and blue, as in a landscape consisting of a foreground strip of green shore, a blue lake beyond, a farther shore of green trees and hills, and a blue sky beyond that.
>
> But to a Bantu of dry Africa, such a view is a rather boring panorama of a single color, for many natives of that language-group place green and blue in a single category with one name, although they divide the lower red-orange-yellow portion of the spectrum into a larger number of basic colors, with names. That is why what impresses us as a beautiful view of shore, lake, and sky strikes them as a rather monotonous field of one color, whereas, conversely, an African view, which to us seems to be a dull expanse of semiparched soil with dry grasses, may seem to them to be an exciting scene of many different colors.

Try to recognize the degree to which the mind itself projects the kinds of answers which it obtains.

For example, writer Carl Sandburg tells of the responses which newcomers to Kansas received from one of the local farmers:

"What kind of folks live around here?" "Well, stranger, what kind of folks was there in the country you come from?" "Well, they was mostly a low-down, lying, thieving, gossiping, backbiting lot of people." "Well, I guess, stranger, that's about the kind of folks you'll find around here." And the dusty gray stranger had just about blended into the dusty gray cottonwoods in a clump on the horizon when another newcomer drove up: "What kind of folks live around here?" "Well, stranger, what kind of folks was there in the country you come from?" "Well, they was mostly a decent, hardworking, lawabiding, friendly lot of people." "Well, I guess, stranger, that's about the kind of folks you'll find around here."

Try to avoid either-or evaluations, substituting instead the idea of a continuum which encourages answers expressed by "in-between" amounts when appropriate.

For example, in our culture we often ask questions about the weather, such as: "Do you think it will snow?" The form of the question seems to suggest that it will or it won't; either yes or no. But to Eskimos, for example, "snow" is described by about 50 different names, each one indicating a degree of snow varying from blizzard-size to snowflakes. Each kind of snow is important in knowing what the "road conditions" for dog-sleds will be. Similarly, skiers have developed many new names to describe conditions on the slopes.

Try to become more suspicious of our own "wisdom."

Anatole France once said of a man, "He flattered himself on being a man without prejudices; and this pretention itself is a very great prejudice." In *The Devil's Advocate: A Plea for Superstition*, written in 1909, Sir James G. Frazer argued that so-called superstitions more often than not embody a realistic distillation of experience whereby the uninitiated and unwary may receive tested guidance. Behind many "myths" are "truths" which have helped people to rationalize and maintain social order and organization. Thus, for example, the "superstition" held widely in many Asian countries that the left hand is "evil" or in some ways inferior to the right hand becomes more acceptable to the Westerner when he becomes familiar with the functions for which the left hand is reserved exclusively—functions which he would readily agree were "unclean" and worthy of giving the left hand its "bad reputation."

SOME IMPLICATIONS

Of course, much of what has been pointed out will not necessarily come as a startling revelation. None of the ideas are new, and many under different names, have been used by intelligent people who have never heard the word "seman-

tics,".let alone been exposed to the writings of Korzybski and others. So much the better! Our concern is not so much with *how* people distinguish between a "map" and the physical territory that it describes, but that they *do* distinguish. George Orwell writes, "What is above all needed is to let the meaning choose the word, and not the other way about. . . . Probably it is better to put off using words as long as possible and get one's meaning as clear as one can through pictures and sensations."

No one is suggesting that all abstractions be distrusted. "In demanding that people cease reacting to abstract names as if they were realities in themselves," says S. I. Hayakawa, "we are merely saying in another way, 'Stop acting like suckers.' " And until we do give more disciplined attention to words, we will continue to stockpile symbols and labels while the "precious commodities"

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which are being symbolized and labeled escape our detection and comprehension. The argument-ending remark, "It is *only* a matter of semantics," must give way to the significant recognition that the "real" search for "meaning" may very well start where words leave off.

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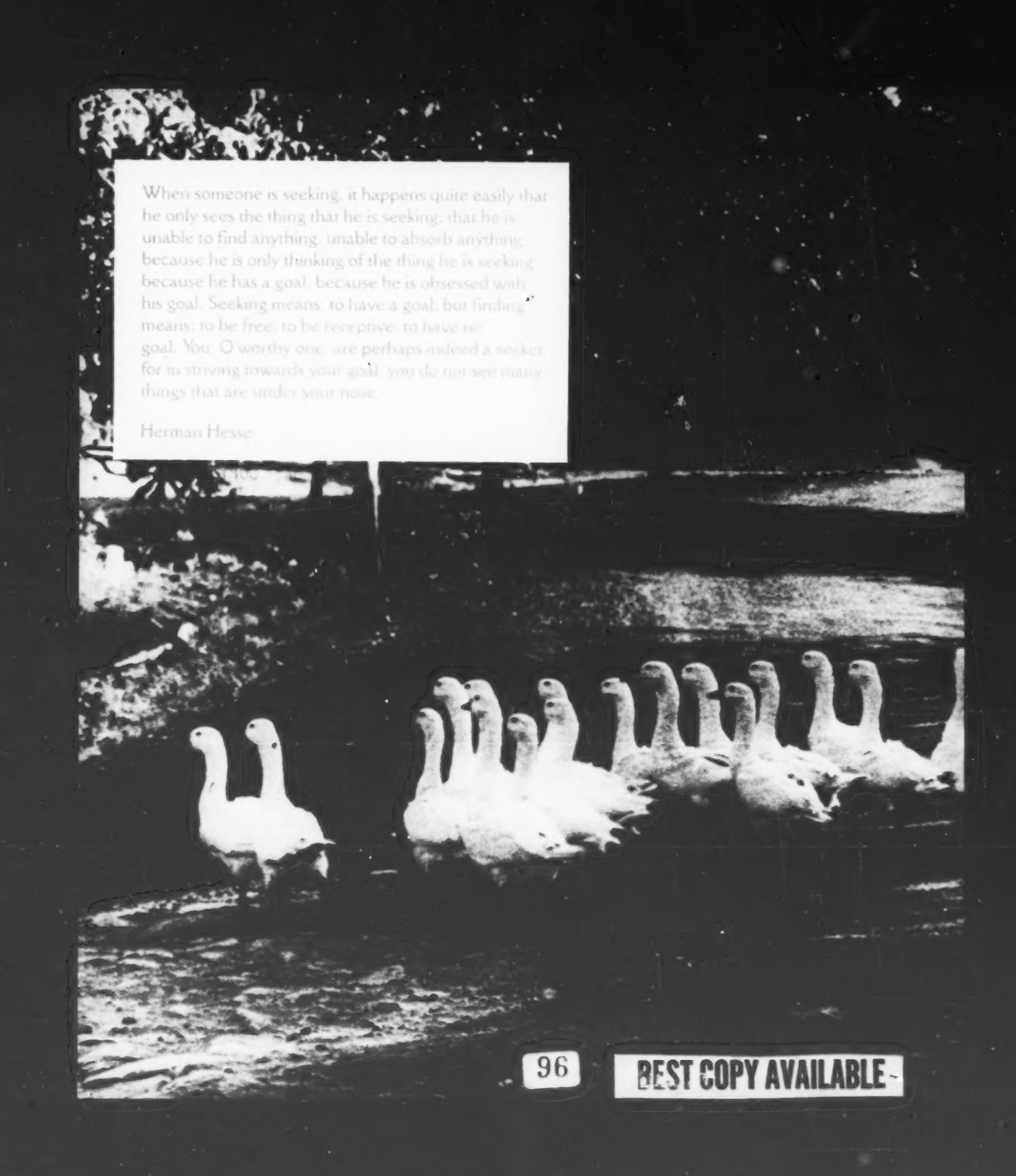
When someone is seeking, it happens quite easily that he only sees the thing that he is seeking; that he is unable to find anything, unable to absorb anything, because he is only thinking of the thing he is seeking, because he has a goal, because he is obsessed with his goal. Seeking means: to have a goal; but finding means: to be free, to be receptive, to have no goal. You, O worthy one, are perhaps indeed a seeker, for in striving towards your goal, you do not see many things that are under your nose.
Herman Hesse

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Chapter 15

CULTURAL DIFFERENCES WITHIN A COUNTRY:

DIVERSITY WITHIN UNITY

Our awareness of cultural differences among people who live in different countries can help us understand and appreciate differences among groups within a country. Such awareness is especially helpful in the United States, because ours is a nation where 99 percent of the population are immigrants or descendants of immigrants who came here within the past four hundred years. What we have learned about foreign cultures can be applied to learning about Americans of foreign ancestry. Writing in 1855, the American poet Walt Whitman celebrated the United States as "not merely a nation but a teeming nation of nations."

THE AMERICAN ETHNIC HERITAGE

The United States Census Bureau uses the nation of origin as its way of identifying a person's ethnic group. The most recent census statistics show that out of a total population of about 250 million, English and German ethnic groups number about 50 million each. Other groups with more than 10 million are: Irish, 40 million; African-Americans, 30 million; French, 13 million; Italian, 12 million; and Scottish, 10 million. Those who identified themselves as American Indians number 1.4 million, and the Hispanic group (mainly from Mexico, the Caribbean area, and Central America) number about 18 million.

To understand the changes regarding the place and perception of ethnic groups in the United States, it is useful to focus on a particular group. Let us, for example, consider the history of the Asian-American immigrant experience in the United States. A Chinese saying states that where there is a horse and cart, there are really three things: a horse, a cart, and a horse-and-cart. This wise observation recognizes that people and events together produce results that are dynamic and interrelated as well as interacting and highly unpredictable.

THE ASIAN-AMERICAN IMMIGRANT EXPERIENCE

A good place to start is with the word *Asia*, which is from the Greek word for "sunrise." To the Greeks, China and Japan were the lands of the rising sun. Likewise, the Latin word *oriens*, meaning "east" led to the designation of the "Eastern" part of the globe as the Orient. Consequently, people who live in the Orient are sometimes called "Orientals." The English verb *orient* provides another clue: It means "to adjust with relation to surrounding circumstances; to *orient* one's ideas to new conditions." If one faces the rising sun, one can become better oriented to other directions.

As a name for a racial category, however, the term *Oriental* conceals more than it reveals. Just as the word *European* is inadequate to identify Italians, French, Germans, Swedes, and English, the term *Oriental* fails to identify the various peoples of Asia. In fact, the term *Oriental* has often been used to stereotype all people whose ancestry is Asian. This definition denies each of the Asian nationalities the right to be appreciated as a separate ethnic group.

In the 1980 census the total number of Asian Americans in the United States amounted to nearly 4 million. Of this number, the three largest groups are the Chinese (about 900,000), the Filipinos (about 800,000), and the Japanese (about 800,000). The next largest groups are the Koreans (about 400,000), the Asian Indians (about 350,000), and the Vietnamese (about 250,000).

Let us now consider the history of the three Asian-American groups that immigrated primarily before World War II: the Chinese, the Japanese, and the Filipinos.

ASIAN AMERICANS IN HISTORICAL PERSPECTIVE

Most American history textbooks have presented Asian Americans (called Orientals until after World War II) in an unrealistic way or hardly mentioned them at all. This is unfortunate. Americans should know about the treatment Asian Americans have received in the United States.

The Chinese were the first to come. Their labor was welcomed in the gold rush of the 1850s in California. Later their numbers increased rapidly when many hands were needed to complete the transcontinental railroad. By 1870, there were about 65,000 Chinese in the United States. Only a few hundred were women because the Chinese, except for diplomats and merchants, were not allowed to bring women or wives to the United States. In the next ten years, 250,000 more Chinese came. About 80 percent lived in California. To the impoverished Chinese worker, America was a bountiful land, and its name in the Chinese language meant "rice country."

American attitudes toward the Chinese changed when immigrants of European ancestry reached the West Coast and competed for jobs. At first the Chinese were considered orderly, industrious, thrifty, sober, and inoffensive. By the 1880s they were seen—in the minds of most civic and industrial leaders—as clannish, secretive, dangerous, criminal, and deceitful. The Chinese themselves had not changed; the change was in the mind of the viewer, not the viewed.

The growing discrimination against the Chinese led to the Chinese Exclusion Act of 1882, which denied immigration for ten years to Chinese laborers. The act was renewed in 1892, and Chinese immigration was suspended indefinitely in 1902. During this time, many Chinese returned home. The Exclusion Act also denied citizenship to Chinese who were not born in the United States, a discriminatory measure which later affected other Asians and continued until shortly after World War II. About 250,000 Chinese lived in the United States in 1882, but the number decreased to 90,000 in 1900 and to 60,000 in 1920. The Chinese who remained suffered from discrimination and legal abuse.

Japanese immigration to the United States occurred almost entirely within the first quarter of this century, ending in 1924 when the Asian Exclusion Act provided for the total exclusion of all "aliens ineligible for citizenship." Discrimination against the Japanese followed the same pattern of prejudice encountered by other "yellow men," even though the Japanese tended to follow the European immigration pattern—bringing their wives and eventually settling in integrated communities. The United States government, in the "Gentlemen's Agreement" of 1908, persuaded the Japanese government to restrict the immigration of Japanese laborers and farmers to the United States so that friendship between the two countries would not be disrupted.

Drastic discrimination against the Japanese came during World War II, when, by presidential decree, the total Japanese population of more than 120,000 people in Oregon, Washington, and California (of whom two-thirds were United States citizens and one-third were resident aliens ineligible for citizenship) was evacuated to ten "relocation centers" in remote places in the western United States. Most evacuees remained in camp until the end of the war. The communities were hastily constructed barracks, enclosed by barbed wire and kept under armed guard. The relatively small Japanese populations in other parts of the United States were widespread and were not forcibly relocated. Hawaii, home to about 100,000 Japanese-Americans, was required to turn over only its most influential leaders for internment. To relocate all of Hawaii's Japanese-Americans (about a quarter of the total population) would have severely damaged the islands' capacity to function, and adequate shipping would not have been available because of other priority wartime demands.

Most Filipino Americans came to Hawaii and California in the 1920s. Like other Asians, they were ineligible for naturalization, but because the United States governed the Philippines as a colony, the Filipinos carried United States passports and could not be excluded as aliens. In 1932, the United States

pledged that it would grant the Philippines independence within fifteen years and then proceeded to enforce an immigration quota of fifty Filipinos annually. Thus ended any significant immigration of Asians into the United States until after World War II.

ASIAN AMERICANS TODAY

Since World War II, attitudes and actions towards Asian Americans have been changing. In 1943, in recognition of the American wartime alliance with China, the Chinese Exclusion Act was repealed. In 1952, the Asian Exclusion Act of 1924 was repealed, and race was eliminated as a barrier to becoming a naturalized United States citizen. In 1965, Congress repealed the national origin quota system as the basic United States immigration law. The earlier immigration law of 1924 discriminated especially against Asians because it limited the number of immigrants from a country to a total based on the percentages of foreign-born persons of the same nationality who already were living in the United States at the time of the 1890, and later 1920, census.

In 1986, the immigration law was changed again. It now provides that the total number of immigrants may not exceed 270,000 annually and that no more than 20,000 may come from any one country.

The 1965 repeal of the national origin quota law greatly changed the percentages allowed in each group; it also allowed immigration to the United States to increase by about one-third. For example, from 1900 to 1965, about 75 percent of immigrants were Europeans. Since 1965, about 75 percent have been Asians and Latin Americans. Asian-American immigration increased from 20,000 in 1965 to about 130,000 in 1975.

In the decade of 1970–1980, the Asian-American population increased by about 150 percent: the Chinese and Filipino groups almost doubled, and the Japanese increased by about a fourth. For the first time, large numbers came from Korea as well as from South Asia and Southeast Asia. The current Asian-American population represents about 1.5 percent of the total United States population, double its 1970 percentage.

Most Asian Americans in the United States live in urban areas. More than three-fourths of them reside in seven states: California, Hawaii, New York, Illinois, Texas, Washington, and New Jersey. The largest number, about 1.5 million, live in California, where they represent about 5.5 percent of the population; the next largest number, about 600,000, live in Hawaii, where they represent about 60 percent of the population.

The changes in the immigration laws after World War II also were accompanied by other attitudinal changes. Specifically, in 1976 President Gerald Ford recognized the injustice that the Japanese-Americans had suffered. In a proclamation he said:

> "In this Bicentennial Year, we are commemorating . . . many great events in American history. An honest reckoning, however, must include a recognition of our national mistakes. . . . We now know what we should have known then—not only was the evacuation wrong, but Japanese-Americans were and are loyal Americans. . . . I call upon the American people to affirm this American promise—forever to treasure liberty and justice for each individual American, and resolve that this kind of action shall never again be repeated."

In 1988, the Congress overwhelmingly approved and President Ronald Reagan signed legislation which authorized an apology for the loss of freedom to the Japanese-Americans who had been interned and a payment of $20,000 to each internee to compensate for loss of property.

CHANGING PERCEPTIONS OF OUR ETHNIC HERITAGE

When the first United States public schools were established in the 1830s, their major goal was to help create students who were loyal Americans with a single standard of behavior. This Americanization process—a "melting pot" where many ethnic ingredients would be blended to produce one nationality—was considered necessary for a nation of immigrants. From the start, the English language and Western European culture were the major ingredients of the melting pot; minority ethnic groups added seasoning but were to be absorbed.

Now there is growing support for multi-ethnic education in American schools. More Americans believe that our culture should include greater respect for differences in racial, religious, and ethnic heritage. We are trying to create and sustain a nation that recognizes more truly our special nature as a land of immigrant ancestry.

One of our problems has been in perceiving American ethnic groups as a "problem." We often have failed to appreciate—literally, "to add value to"—the enrichment and stimulation our ethnic differences have contributed to an American culture. When we begin to welcome ethnic variations as an opportunity rather than as a problem, the realities of American life can be experienced more fully. The former mayor of Newark, Kenneth Gibson, expressed this view eloquently when he said he hoped the United States would become a "nation of racial, ethnic, and religious diversity, a mosaic of pluralism where each knows and honors his own roots and can, therefore, be secure enough to honor what is different in his neighbor."

Chapter 16

CHANGING PATTERNS OF PERCEIVING

We are not surprised that there are cultural differences among the peoples of the world because we all live in different places—different geographic areas. Nor are we surprised that there are cultural differences within a country such as the United States. After all, our immigrants brought their cultural habits and attitudes with them, and while conditions in the "New World" modified many of these cultural preferences, most immigrants retained some of their ethnic heritage.

Today, there are other kinds of "New Worlds" that are affecting cultural changes, worlds which exist more in technology than in geography. In the past century, the speed of human travel has increased by 100 times, the power of energy by 1,000 times, the power of weapons by 1 million times, and the speed of communication by 10 million times. More importantly, perhaps, the nature of change itself is changing; there is more of it, and its rate has accelerated.

Unlike earlier conditions, the new ones are mainly of our own making; we can congratulate or blame ourselves for our present situations. For most of human history the physical environment remained relatively unchanged, and people were able to use traditional methods and ideas that had time to mature slowly in harmony with technological changes. The future could be approached along paths that were mainly extensions of time-tested routes.

Now, however, humankind faces extinction unless we can learn to change our behavior *before* we create environments to which we will be unable to adjust. The degree to which technological innovations become blessings rather than burdens depends upon our "intelligent foresight of consequences," in John Dewey's words. We must become futurologists, consciously and actively determining in advance what kind of future we prefer.

This new necessity (and opportunity!) makes the study of human societies essential because we all belong to cultures and need to know more about how

they are created and how they function. We need more information and more understanding, but more than these we need new methods of learning.

About fifty years ago, sociologist Robert Lynd wrote about a way of perceiving which he called "the outrageous hypothesis." What happens, he asked, if one examines a question by considering a hypothesis *opposite* the one which first comes to mind? Is it possible, after all, that what we consider to be a logical hypothesis is based more on our habitual way of thinking than it is on the facts themselves? Why, for example, do "fact-finding missions" usually return with facts that serve to prove the opinions and assumptions of the people who created them?

A similar suggestion for "outrageous thinking" comes from Edward de Bono, who says that "Until today ideas have always lived longer than people, but now people live longer than ideas. As a result there is great need for mental tools that make possible re-forming of ideas." He calls his method "zigzag thinking"—a mixture of *vertical thinking* (ideas based on experience) and *lateral thinking* (ideas based on imagination). An important ingredient in zigzag thinking is humor, because the mixture of ideas often provides a sudden reversal in the ways a situation can be perceived. As the "punch line" of a joke succeeds if it is not anticipated, so zigzag thinking often reveals insights that yield only to unpredictable patterns of finding.

Chapter 17

THE VIRTUES OF ZIGZAG THINKING

EDWARD DE BONO

When you can't solve a problem with a frontal attack, try detours and reversals.

Our whole culture is concerned with establishing concepts and communicating them—but not with changing them. I know of no facet of education that examines the technique of changing or updating ideas. The tacit assumption is that it is enough to generate information and that eventually the pressure of information will bring about a change in concepts. This is the basis of the scientific method. But the pressure of information is an insufficient process. Experiments are designed and the results interpreted in the light of the old concepts, which tends to preserve the old concepts far longer than the information warrants.

"FOGWEED" CONCEPTS

It often happens that some unplanned intrusion of information is required to bring about a restructuring of a concept. Once this is done, everyone is agreed that there was enough evidence to suggest it long ago. This concept lag may be very long. In spite of these disadvantages, the scientific method is moderately efficient. But outside the

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technological field, progress has been extraordinarily slow. Where new evidence *can* only be interpreted through the old concept, the old concept is strengthened, no matter what the evidence. One easily gets a myth situation—a myth being any idea which controls the possibility of conflicting evidence.

There are fields in which progress has been held up for ages because of the dominance of obstructive mythlike concepts. A convenient term for such concepts is "fogweed," because they grow readily on fertile soil, and quickly obscure. Furthermore, enriching the soil with more information only strengthens the fogweed.

VERTICAL THINKING

You cannot dig a hole in a different place by digging the same hole deeper—and vertical thinking is digging the same hole deeper. You start from what you have and go straight ahead, using any one of the many effective information-handling techniques available. Vertical thinking is the highly esteemed (and rightly so) traditional method of thinking that has proved immensely effective, especially in technological matters. It has three basic characteristics:

1 **Vertical thinking is a stepwise process.** Each step follows on from the previous step in an unbroken sequence.

2 **Vertical thinking must be correct at every step.** (This is perhaps the very essence of the process.)

3 **Vertical thinking selects and deals only with what is relevant.**

LATERAL THINKING

What is lateral thinking? Instead of digging the same hole deeper, lateral thinking digs a hole in a different place. As the name implies, lateral thinking is thinking sideways: not developing a pattern but restructuring a pattern.

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The use of information in the two types of thinking is fundamentally different. In vertical thinking, information is used for its own sake, as a contribution to the development of a structure. In lateral thinking information is used provocatively in order to bring about a restructuring.

Lateral thinking therefore contradicts all three of the characteristics of vertical thinking:

1 **Lateral thinking is not sequential.** One may make a single jump or a series of jumps to different entry points. The common practice of tackling a problem from the solution end rather than the starting end is an example of this process. Instead of constructing a pathway by inching forward, one jumps to different points and then allows the fragments between to coalesce.

2 **Lateral thinking does not have to be correct at each stage.** Since information is being used provocatively and in a catalytic manner, one may be wrong or ridiculous in order to snap the pattern into a new alignment that makes sense. The end justifies the means. Judgment is suspended. It may be necessary to pass through a "wrong" area in order to reach a position from which the correct path may be visible. It may be necessary to be wrong within a frame of reference in order to update that frame of reference.

3 **Lateral thinking is not restricted to relevant information.** On the contrary, lateral thinking deliberately uses random or irrelevant information to bring about a perturbation of the system—something that cannot happen from within itself.

REVERSING DIRECTION

One simple lateral technique is reversal. Wherever there is a direction, the opposite direction is implied. (Asked to redesign the human body, a seven-year-old child asked for eyes that could use "black" light.) Reversal simply means taking the obvious idea and turning it inside out, upside down, back to front. . . .

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In an Eastern country there was an heiress whose father wanted her to marry the richest of her many suitors, but she herself was in love with a poor student. Being a lateral thinker she tried "reversal" and said to herself: "Supposing Daddy was actually to pay this poor student to marry me." So she went to her father and told him that she wanted to be sure of marrying the richest of her suitors. The father was delighted. The daughter then asked him how they were going to tell which man was the richest of her suitors. It would be no use asking them to put on a display or present a gift, for they would easily be able to borrow money if the daughter's fortune was to be gained by so doing.

"Let us do the opposite," she said. "Let us give each of them a large sum of money and then we can tell how rich each of them is by the difference this present makes in his way of life—and to prove this is so we must give the same sum to the student whom we know to be poor." The father congratulated the daughter on her subtlety and gave out the sums of money. Whereupon the daughter eloped with the now enriched student.

This reversal technique illustrates the basic nature of the lateral process. Its purpose is not so much to find an answer . . . but to provoke a new unstable structuring of the situation and then let it develop. It is rather like siphoning water out of a container. One sucks the water upward in an unnatural direction and then lets it flow.

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Chapter 18

CULTURAL DIFFERENCES WITHIN A CULTURE:

WOMEN AND THE LANGUAGE OF INEQUALITY

ELIZABETH BURR,
SUSAN DUNN,
NORMA FARQUHAR

A language is not merely a means of communication; it is also an expression of basic assumptions. When basic assumptions change, the words or phrases that express them become obsolete. Following are some suggested changes in language designed to eliminate expressions that reflect outdated assumptions concerning women.

MASCULINE TERMS THAT INCLUDE FEMALES

Masculine terms are commonly believed to include or refer to females as well as males. In fact, however, such terms operate to exclude females. When told that "*Men* by the thousands headed west" or that "The average citizen of the United States is proud of *his* heritage," the young reader simply does not form a mental image which includes females. It is of no avail for a parent or teacher to explain that *men* means *both men and women,* or that *he* means *both he and she.* Even an adult is unlikely to picture a group of amicable females when reading about "men of good will." Similarly, when taught that *man*-made improvements have raised America's standard of living, or that a task requires a certain amount of *man*power, a child cannot be expected to develop the concept that females as well as males have participated in the developmental process. . . .

NOBODY KNOWS HER NAME

Reflecting a time when females were in fact the possessions first of their fathers and then of their husbands, who were empowered by law to beat them, sell them, or otherwise dispose of them arbitrarily, girls and women are still referred to primarily in the obsolete terms of those who "own" them. In textbooks, females are typically referred to merely as *wives* (Mrs.), *daughters* (Miss), or *mothers of* males, who are clearly identified by name and occupation. Such possessive terms of reference deliver the implicit message that in and of themselves females are of no particular interest or importance and reflect the assumption that marital status is the crucial fact of life for women.

Compare, for example, the following two sentences: (1) George Ferris married the daughter of the wealthy Boston banker, Edward Howell. (2) Alice Howell of Boston, heir to a banking fortune, married George Ferris. The second sentence recognizes Alice as a person in her own right; the first, in which she is *nameless*, suggests that whatever shadowy identity she may have possessed depended upon the identity first of her father and then of her husband. Similarly, phrases such as "the farmer's wife" clearly convey the idea that the female was merely a possession of the farmer and was not herself a farmer, when in fact the wives of most small farmers were themselves farmers *in every sense of the word.*

MALE-ORIENTED QUOTED MATERIALS

[Authors' italics.] (1) "*Men* since the beginning of time have sought peace. . . ." (General Douglas MacArthur); (2) "The American is a new *man*, who acts upon new principles; *he* must therefore entertain new ideas, and form new opinions . . . " (J. Hector St. John de Crèvecoeur); (3) "These are the times that try *men's* souls." (Thomas Paine); (4) "The New Englander, whether *boy* or *man*, in a long struggle with a stingy or hostile universe, had learned also to love the pleasure of hating; *his* joys were few." (Henry Adams). The above and similar quotations which are to be found in textbooks reflect the opinion that females are of no consequence. Such quotations are permissible in textbooks only as examples of contemporary prejudiced attitudes toward women.

Some documentary material, however, will inevitably be regarded as necessary in a textbook in spite of the fact that it is couched in male-oriented language. A case in point is the Gettysburg Address: "Fourscore and seven years ago our *fathers* brought forth on this continent a new nation, conceived in liberty, and dedicated to the proposition that all *men* are created equal. . . . and

that government of the *people*, by the *people*, for the *people*, shall not perish from the earth." If this or similar male-oriented documents are quoted, the textbook should point out the male orientation of the language. Any textbook quoting the Gettysburg Address should, for instance, indicate that when President Lincoln spoke of *people* he had in mind *males*, because at the time of his famous speech, females were not permitted to vote and were denied many legal rights enjoyed by men.

NEUTRAL OCCUPATIONAL TERMINOLOGY

Occupational terms ending in *man*—such as airman, fireman, cameraman, anchorman, statesman, workman, iceman, repairman, watchman and salesman—are objectionable because they suggest that certain fields of endeavor are closed to women. Premodern terms such as bondman or plowman, used in a discussion of pre-modern times, may be permissible, but modern sex-affiliated terms should be eliminated. They not only give young people false impressions about their future vocational prospects; they also tend to perpetuate discriminatory practices that do indeed exist.

People who do not want to use or invent new terminology can evade the issue by recasting entire sentences. For example, "Mr. Jones sent for a TV repairman" can be revised to "Mr. Jones called a TV repair service." The ending *-man* is, however, increasingly being replaced by -person to form terms like "chairperson." The word "salesperson" is already accepted, and other neutral terms will gain acceptance as the decisive influence of language on the attitudes and lives of people becomes more widely understood.

TERMS TO BE AVOIDED

"Just a *housewife*" is a frequently heard expression, the nature of which is indisputable. It conveys the derogatory attitude of society toward the woman who works as a homemaker and the consequent self-contempt which she feels. The term *housewife*, moreover, clearly suggests that domestic chores are the exclusive burden of females. It gives female students the idea that they were born to keep house and teaches male students that they are automatically entitled to laundry, cooking, and housecleaning services from women in their families. The inculcation of such attitudes is inconsistent with the ideal of equal educational and vocational opportunities. The term *housewife* should therefore never be used.

Similarly, where men are referred to as *men* rather than *husbands*, but women are referred to as *wives* rather than *women*, the textbook is again treating men as *persons, not husbands*, and women as *wives, not persons*. The term *wife* should therefore be used only sparingly.

The following terms and expressions should be regarded as demeaning and should not be used: *lady* (as synonym for adult female), *girl* (as synonym for adult female), *the little woman, the weaker sex*, and *squaw*.

Such terms as *author, aviator, heir, laundry worker, sculptor, singer, poet, Jew*, and *Negro* are neuter terms which are *without exception* properly applicable to both females and males. The use of words ending in "feminine" suffixes, such as *authoress, aviatrix, heiress, laundress, sculptress, songstress, poetess, Jewess*, and *Negress* is unacceptable. Terms ending in "feminine" suffixes imply that females are a special and unequal form of the correct neuter expression. Thus, to speak of Edna St. Vincent Millay as a *poetess* is to exclude her from the legitimate circle of *poets;* to speak of Amelia Earhart as an *aviatrix* denies her full status as a *aviator;* to speak of Golda Meir as a *Jewess* denies her full status as a *Jew*, and so on. In cases where it is necessary to indicate the sex of the individual, the expression "female poet," "female aviator," "female Jew" and so on may be used. However, in modifying neuter terms the word "lady" (as in "lady lawyer," "lady doctor," "lady poet," and so on) is never acceptable.

Chapter 19

HUMANKIND: NEW CONDITIONS, NEW OPPORTUNITIES

Albert Schweitzer observed: "The difference between white and black, between civilized and primitive, disappears when one talks to the inhabitants of the primeval forest about questions concerning our relations with ourselves, with other peoples, with the world and with eternity."

If, as human beings, we are more alike than we are different, then why through recent tens of centuries have we rarely recognized and emphasized these similarities? Evolution in cultural forms, as well as in biology, is rarely accidental. Our present forms of life – physical and social – are mainly a response to specific conditions. To understand why we identify by group rather than by species, we need to understand how we became the way we are.

For about 100,000 years *homo sapiens* was only one of many species competing for survival. The general conditions from the start were competitive – kill or be killed, feed upon or be fed upon. But earliest people certainly saw themselves as being related when compared to other species. Their first actions were to cooperate with each other for their own survival against non-human threats – from nature and from animals.

About 13,000 b.c., there began perhaps the most significant series of events in human history—agriculture started to replace hunting as the major means by which people secured their livelihood. Humans settled down not only in a physical sense; they also began to establish patterns of life and thought which still dominate our assumptions about survival. Life based on agriculture was relatively fixed. Those who possessed fertile lands survived better than those who did not. War was clearly beneficial to the victors when it resulted in gaining better lands and additional workers in the form of slaves. Warfare was not pleasant, but it was usually profitable for the winners.

Asking people always to be peaceful was asking them to act against their own self-interest and survival. Those who had property, it was assumed, would always

be envied, feared or threatened by those who did not. The world was seen as being divided into "the haves" and "the have nots." For protection, groups of people—families, clans, nations, allies—organized themselves against other groups. It became part of cultural wisdom that one's own security and prosperity could be achieved only at the expense of other groups; hence, one must be prepared for the eventual attempts at invasion or reprisal. Individuals who did not belong to protective groups were likely to be the victims of those who did.

THE NEW BALANCE OF BENEFITS

In considering whether our past actions are still appropriate for the future, we should not assume that people were acting unintelligently before. They may not have been. The conditions were different; their actions may have been relatively appropriate to their situation. But what are the conditions now?

In recent centuries, people's lives have been significantly affected by two major inventions: mechanical energy is replacing human and animal energy, and computers are duplicating and sometimes surpassing some of our thought processes. People can now gain more from cooperation than from conflict. Consider the possibilities now open to humankind through the cooperative application of technology. Transoceanic telephone messages, for example, which used to require hundreds of thousands of tons of copper cable, are now being sent via laser beam over fiber-optic cables that are thinner than a child's wrist. Moreover, the new equipment transmits thousands more calls simultaneously and at a higher level of fidelity than before. For years peoples and nations have believed that resources were limited and aggressively safeguarded their portions. Now, new technology allows more efficient use of resources thus lessening the need for conflict.

THE CHANGING CONDITIONS OF CHANGE

It is now essential that new assessments of our situation be made in advance of experiencing them. Just as physical scientists are trying to devise ways of detecting evidence of approaching earthquakes, we must try to anticipate the implications of new human conditions.

To change our perspectives is not as difficult as it may first seem. The ways in which we view the world, other people and ourselves is, after all, the result of education, formal and informal. Humans are not born with conceptions; we learn them. We need not feel helpless once we have identified the problem area. We can gain encouragement and direction from what Professor Kenneth Boulding has written:

> In this case we can put the problem in the form of a change in the "nuosphere," to use a concept of Pierre Teilhard de Chardin's. The nuosphere is the total body of knowledge as it exists in the five billion minds of the human race spread over the surface of the earth. The existing nuosphere is almost certainly not consistent with human survival in the long run, or even in the next few decades. We believe too many things which are not true, we do not know things that are true, and we have values (which are also as part of nuosphere) which are inconsistent with the successful management of conflict or the process of human development. We should not, however, relapse into pessimism on this account, because the nuosphere is capable of change and even of rapid change.

Today, more people throughout the world are trying to understand each other but a willingness is not enough. It takes careful attention and concern. It is, for example, often said that we live in a shrinking world—a world which has become a neighborhood. And this is true when distance is measured by the time it takes to transport a person or to transmit a message. There is, however, another kind of distance—the "space" which separates the minds of people. And measured in this way, Americans are *farther* away than ever from their world neighbors.

Despite rapid urbanization since 1900, more than half the world's people live in villages, many without electricity and running water. Increasingly, Americans live in cultural contexts which have widened the way-we-live-distances between ourselves and others—especially those who live in Asia and Africa. The greatest need for us, then, is not merely to increase the intake of facts but to become alert to our own special outlook towards those who live differently.

Never before have we had the opportunity to know so much about the world we inhabit—its peoples, its natural resources, its technological potential. But it is also true that the quality of life, and respect for the individual worth of each person may be lessening. We need to reaffirm that the proper study of humankind is still humans. What Comenius, over two hundred years ago, implored us to do has now become an imperative:

> We are all citizens of one world, we are all of one blood. To hate a man because he was born in another country, because he speaks a different language, or because he takes a different view on this subject or that, is a great folly. Desist, I implore you, for we are all equally human. . . . Let us have but one end in view, the welfare of humanity.

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Learning About Peoples and Cultures

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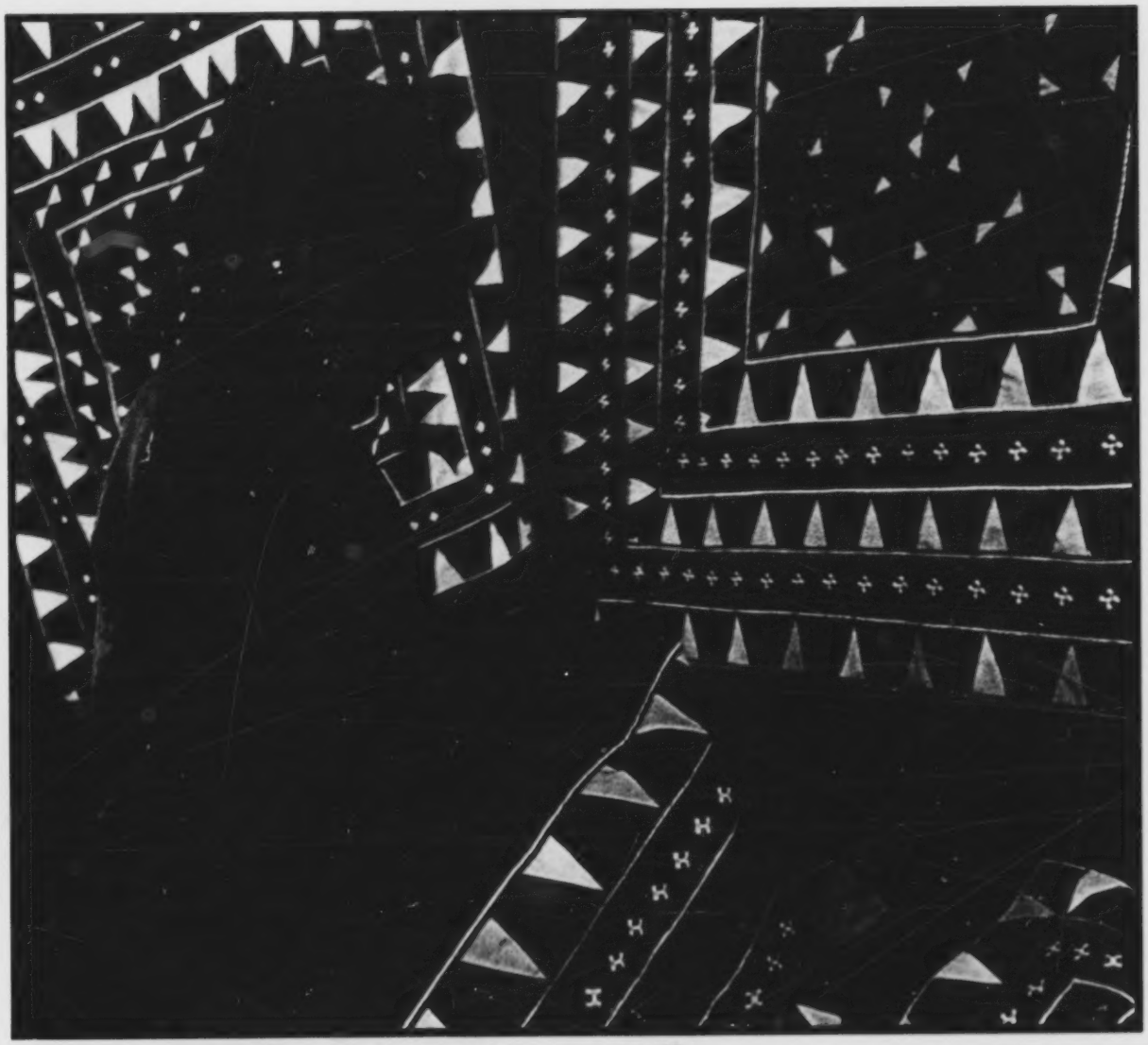

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Learning About Peoples and Cultures

A GUIDE FOR TEACHERS

by Seymour Fersh

ML

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126

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COVER

The artist on the cover, a woman of the Hmong culture of northern Laos, is stitching an elaborately appliquéd tapestry. Through this creative process, she is enriching not only her own culture but humankind as well. Her individual contribution reminds us of our rich human inheritance. In art such as hers we can celebrate all peoples and cultures. © FPG International Corporation.

BACK COVER

Traditional folk art represents the eight world areas in the *Peoples and Cultures Series*. Clockwise from the upper left: traditional Chinese symbol for happiness and longevity; fantastic bird motif from Latin America; royal elephant from an Indian wall hanging; Japanese crane motif; Islamic geometric design from the Middle East; Hmong pa ndau stitchery motif from Southeast Asia; decorated Ukrainian Easter egg (from *Ukrainian Easter Eggs* by A. Kmit, L. Luciow, J. Luciow, and L. Perchyshyn) from the Soviet Union; carved wood panel from Africa. The world map in the center, courtesy of Maryland CartoGraphics, Inc., symbolizes *Learning About Peoples and Cultures*. Inside the text and *A Guide for Teachers, Learning About Peoples and Cultures* will also use another symbol–a human-encircled globe.

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INTRODUCTION

The *Peoples and Cultures Series* is the first world cultures series to look at other cultures as *insiders* rather than as outsiders might view them.

The *Peoples and Cultures Series* is the first world cultures series to write about other cultures without comparing them to existing norms in other countries.

The *Peoples and Cultures Series* is the first world cultures series to provide students with a *process* for viewing other cultures–a process that deliberately avoids ethnocentrism.

The *Peoples and Cultures Series* is the first world cultures series to feature artwork and illustrations so exciting and inspiring that students won't need to be encouraged to explore the books.

The Books in the Series

The series consists of nine soft-cover books.

AFRICA
CHINA
INDIA
JAPAN
LATIN AMERICA
THE MIDDLE EAST
SOUTHEAST ASIA
THE SOVIET UNION
LEARNING ABOUT PEOPLES AND CULTURES

Learning About Peoples and Cultures discusses important concepts to consider when studying cultures. Each of the remaining eight books focuses on a particular region of the world.

Content

Each of the area studies books provides a comprehensive treatment of (1) the history of the area, and (2) contemporary society.

1. History. The first part of each book focuses on an in-depth history of the region. Special care has been taken in these historical sections to give students all the information necessary for them to understand fully how present-day conditions evolved from the past.

Throughout these historical sections, beautiful illustrations emphasize the art, artifacts, and architecture of the historical period.

2. Contemporary society. The rest of each book focuses on contemporary attitudes, values, and customs regarding childbearing, marriage, death, work, the economy, religion, government, and other aspects of a culture.

The illustrations in these sections emphasize modern-day society through a modern medium–the camera. Works of the world's finest photographers illustrate these sections on contemporary society.

Special Features

1. The Series contains numerous primary source materials. Throughout each book, students are given every opportunity to experience other cultures firsthand through numerous primary source materials–both fiction and nonfiction, such as eyewitness accounts of events. Included in these primary source materials are the comments of many renowned anthropologists and sociologists from a variety of countries. All such materials have been carefully edited to match high school students' abilities.

2. It is highly readable. All books in the series are written specifically for high school students in a readable style designed to engage students' minds.

3. It is visually exciting. All books in the series feature handsome illustrations that represent the culture and excite students' interest in other cultures.

4. It provides an honest representation of cultures. The authors of the *Peoples and Cultures Series* have taken great care to avoid ethnocentric attitudes, references, and points of view. This series *respects* other cultures and *reflects* honestly the cultural uniqueness of their peoples.

5. It has unique Student's Guides. Each of the area studies books in the *Peoples and Cultures Series* includes a Student's Guide. This Guide, printed at the back of the text, has been prepared to help the student use each chapter effectively. The Guide contains the following features:

- Concise forecasts of what the student will discover in each chapter
- Key questions for study and discussion
- Lists of important people, words, and concepts
- Pronunciations of unfamiliar names and words

6. It has comprehensive *Teacher's Manuals.* Each culture book in the series also has a separate *Teacher's Manual*. These manuals contain chapter summaries, suggestions for discussion and activities, geography study projects, an annotated listing of supplementary resource materials, reproducible chapter tests, reproducible outline maps, and an answer key for the chapter tests. *A Guide for Teachers* that accompanies *Learning About Peoples and Cultures* has many features that are similar to those in the *Teacher's Manuals* as well as such unique features as activities designed to help students who are new to the study of cultures.

The Student's Guide

The Student's Guide, printed at the back of each area studies book, has been prepared to involve students as closely as possible with the material in each book. Opening each chapter of the Student's Guide, a brief section headed *In This Chapter You Will Discover* helps the reader anticipate (and, later on, recall) the important concepts introduced in that chapter. The listing of *Important People* and *Important Words and Concepts* reinforces in the student's mind the significant names and ideas that he or she has encountered. Since the student will benefit from pronouncing unfamiliar names and words with a reasonable degree of accuracy, a phonetic guide to the approximate pronunciation accompanies many of the words. *Key Questions* test the student's ability to recall, or find in the chapter, information of a factual nature–names, events, dates, and places–and also provide for a more thorough exploration of information and important themes. Frequently clusters of questions on a particular topic move from those that require factual answers to open-ended questions that can provide the basis for class discussions. Key questions can be used as the subjects of small group discussions or written assignments. The teacher should make certain that the class understands the difference between "fact questions" and "opinion questions." To answer fact questions, students simply have to recall certain facts. To answer opinion questions, students must think and formulate their own ideas.

The *Teacher's Manual*

The *Teacher's Manual* for each area studies book provides the following tools to help teachers use the text effectively:

1. Chapter Summaries review concisely the main points that are covered in the text.

2. Suggestions for Discussion and Activities offer a variety of individual and group projects. There are open-ended questions to stimulate speculation and discussion on various general topics. They help students examine the concepts that are developed in the text and relate these ideas to their own knowledge.

3. Geography Study provides a series of map exercises to help students learn the location of rivers, cities, boundaries, natural resources, and other geographical information that is important to understanding a region.

4. Materials on each culture are suggested in an annotated listing of the best available resource material–books, films, periodicals, and other materials–that can be used to supplement the text for research papers or special projects.

5. Chapter Tests help students to summarize what they have learned from each chapter of the text and also to evaluate this learning. The tests can be used as individual chapter tests or can be combined to provide an examination at the end of each of the units that make up the text. A selection of questions from the chapter tests could form a final examination covering the entire book.

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Each chapter test has two sections. The first section includes questions that can be used for group discussion or for student essays. The second section provides a variety of questions covering the basic facts in each chapter. The format is varied and includes matching, true-false, and identification questions. The Student's Guide sections on important people, important words and concepts, and key questions also can provide a source of additional test items.

6. Outline Maps of the world and the area under study may be reproduced and given to students for use with Geography Study questions or as an introduction to Unit 1.

7. Answer Key for all of the Chapter tests includes both sample essay answers and answers to objective questions. It is located at the back of the *Teacher's Manual*.

Each book in the series aims at a broad and deep appreciation of history, life, and society. We hope that the suggestions in the *Teacher's Manuals* and *Guide* will help you to further enliven and enrich the study of the world's great cultures, and in the process perhaps to reveal to students some new insights into their own culture.

FOREWORD

This *Guide for Teachers* is offered as an added dimension to *Learning About Peoples and Cultures,* which by now you probably have examined and know is concerned with human nature and the nature of humans: how and why we are alike and different, how we became the way we are, and what we can become. We humans surpass all other living species in our ability to learn from our ancestors and from each other. We also are the only species capable of self-fulfilling prophecy; consequently, what we believe about ourselves is crucial. Unlike heavenly bodies, which go their own ways regardless of our theories about them, we are highly influenced by theories about ourselves.

Until recently, what we believed about ourselves was largely a matter of personal choice. "Know thyself" has been urged upon us for over two thousand years, mainly on a take-it-or-leave-it basis. Presumably, individuals who lived "reflective lives" personally gained; those who did not were losers, but their loss did not threaten others. Times have changed. In this century, human observations of the Earth from the moon have helped confirm visually that which technology and ecology have been demonstrating: that we now live in the equivalent of an interdependent global village in terms of survival.

Also until recently, the process of education was mainly one of training, whereby learners were enjoined to follow the traditional ways of their elders–their parents, professors, priests, patriarchs, and political leaders. This system worked well as long as two conditions existed: (1) that there were few modifications (in ideas and livelihood) within a society and (2) that a people continued to live in the same place with the same group. Now, however, the opposite conditions are true: few if any places are escaping rapid and intrusive changes, and fewer people stay put. Even if we didn't move, we would within our own lifetime likely be "reincarnated as immigrants" in our transformed local community and culture.

Our students, for example, are separated from us not only by a "generation gap" but also by a "cultural gap." We must recognize that although they and we live within the same national boundaries, we were nurtured in "time zones" some cultures ago. "Until recently," said Margaret Mead, "elders could put down juniors by saying, 'I have been young. But you have never been old.' Now, the juniors have the perfect reply: 'You have never been young in the world in which I am young, and you never can be.' "

Challenged and confronted now by the certainty that people increasingly will live in cultures that are less and less extensions of the past, we now have the opportunity and necessity of being culture-creators as well as culture-inheritors. Cultural studies can help us transcend our cultural conditioning by enabling us to encounter culturally different minds. In the process, each mind is reminded that its viewpoints are mainly cultural rather than natural. Besides gaining knowledge of others, we also gain more insights into what has become our "second nature." In a sense, cultural studies can be a kind of cultural psychoanalysis where unconscious group mores and folkways are made conscious. This heightened awareness is needed because increasingly we will have to become more self-directing–become our own teachers and continue the lifelong process of self-education.

While as teachers we do not have the right to insist on specific values students should hold, we do have a responsibility–some would say obligation–to help students learn what values are, how we gain and modify them, and what the connections are between what we profess to value and how we behave. As Jean Piaget said, "The principal goal of education is to create persons who are capable of doing new things, not simply repeating what other generations have done–people who are creative, inventive, and discoverers."

Our contemporary era has been characterized as a crisis period. This condition should alarm but not discourage us if we appreciate that the word *crisis* comes from the Greek *krino*, a judge, and that its dictionary meaning refers to a time when

decisions must be made and wise judgment used. "Crisis and deadlocks, when they occur," Jawaharlal Nehru once said, "have this advantage, that they force us to think." The Chinese, too, have emphasized the complementary aspects of *crisis*, representing the word in their language by combining the characters for *danger* and *opportunity*.

Responses to our crises will be determined largely by our perception of them. Before we can do what needs to be done, we must improve our vision–in the historical sense of understanding more fully our human history and in the psychological sense of affirming and activating more positively our human potential. Psychiatrist Leon Eisenberg said it well: "Pessimism about humans serves to maintain the *status quo*. . . . Men and women must believe that humankind can become fully human in order for our species to attain its humanity. A soberly optimistic view of human potential (based on recognition of our attainments, but tempered by knowledge of our frailties) is a precondition for social action to make actual what is possible." René Dubos said it this way: "In human affairs, the *logical* future, determined by past and present conditions, is less important than the *willed* future, which is largely brought about by deliberate choices–made by the human free will. . . . Trend is not destiny."

What is urgently needed is an "adstructuring" of our perspectives–*ad* rather than *re*. We can benefit from the Hindu way of thinking that allows one to add new perspectives without necessarily substituting them for old ones. This adstructuring need not be an agonizing reappraisal but a joyful one. Perspective, as well as the past, is prologue.

The progress of humanity can move on a continuum in opposite–but not necessarily opposing–directions: toward a self-culture of more individualized choices and toward a global society in which all of us serve, share, and benefit. There is under way, according to Teilhard de Chardin, a "planetization of mankind which will make us more completely personalized and human." This humanness can include the kind of selfishness envisioned by the Dalai Lama of Tibet who appeals to us to be "wise selfish" and not "foolish selfish" in realizing that it is in our own interest to have consideration for others. Moreover, good tidings come from Marshall McLuhan: "Someday all of us will spend our lives in our own school, the world, and education–in the sense of learning to love, to grow, to change–can become not the woeful preparation for some job that makes us less than we could be but the very essence, the joyful whole of existence itself."

We are especially fortunate that the publisher of *Learning About Peoples and Cultures* is McDougal, Littell and Co. Fred McDougal and Joe Littell represent in inspiration and direct support the commitment that this book demanded. The evolution of the publication benefited especially from the initial expert editing by Joy and Joe Littell; the special contribution of Bill Seabright, the designer and art editor, is well illustrated by the book itself. The quality of the book has been maintained and enhanced in this revised edition by the current editorial and design staff. We are happy that you are joining us in this new edition of *Learning About Peoples and Cultures*. Welcome.

Seymour Fersh

PART ONE ■ Overall Organization of *Learning About Peoples and Cultures*

The major objective of this guide to *Learning About Peoples and Cultures* is to help students develop positive skills, understandings, attitudes, appreciations, and behaviors with regard to the study of peoples and cultures. Emphasis is on the *process* by which this kind of learning occurs. Methods rather than subject matter have first priority. In other words, the process is the content.

You might consider the selections in the student book as parables, each of which makes clear a particular lesson or message. As with parables, so with the selections: the "moral of the story" must be perceived by the listener, though the tellers hope that the nature and organization of their examples will lead to some of the interpretations they had in mind.

All parts of *Learning About Peoples and Cultures*–text, visuals, and quotations–are intended to help the students understand and appreciate the "parables." Let us briefly examine each part of the book, while keeping in mind the integral relatedness of the whole text .

Unit Organization

Learning About Peoples and Cultures is divided into five units, each of which represents an important aspect of study. Moreover, the order of units suggests one way in which their relationship can be perceived. Teachers may want to consider rearranging the order of the units to achieve other purposes, but the preference of the author and editorial staff is to begin by placing humankind in its largest physical environment–in universal space. From this opening unit, "Changing Views of Ourselves in the Universe," we move to examine earthly perceptions in "Seeing Ourselves as Outsiders and Insiders."

Having examined the nature of the human situation, we next consider what can be done about it in "Considering Why Viewpoints Differ" and "Communicating with Each Other." While the first two units focus mainly on understanding our past and present, these next two units are more concerned with suggestions as to how we can begin to behave differently on the basis of increased awareness and motivation.

The final unit, "Perceiving Cultural Patterns in New Ways," combines the kinds of content found in the first four units–essays and stories about the human condition and suggestions regarding what to do about it–and considers how this combination can be applied to peoples and cultures within our own country. This journey from outer space to inner home-place points out one route that might be followed in developing a process for learning about/from humankind. Note that the final pages of the last unit return to the original theme: "We are all equally human. . . . Let us have but one end in view, the welfare of humanity."

Chapter Organization Within Units

Each chapter is deliberately placed to prepare students for the next development. For example, in "Changing Views of Ourselves in the Universe," the Mark Twain "visit to heaven" affectively prepares the way for a more cognitive examination of "Our Place in Space." The next chapter, "Our Place on Earth," carries the developing theme to its temporary resting place, shifting our attention from the cosmos to our own planet.

The appropriateness of the two titles " Our Place in Space" and "Our Place on Earth" is not accidental. Titles for almost all the chapters are not the ones which appear on the original works

from which they have been excerpted. New titles have been assigned to indicate exactly what process each chapter is intended to represent. The Twain excerpt was not retitled, but in Unit Two, for example, each of the chapters is titled according to the thought process or purpose for which it was selected: "Interpreting a Foreign Culture," "Observations Through the Cultural Looking Glass," and "Much Depends on What We Assume."

In other words, if all of the chapters were withdrawn, it would be possible to create a new book of similar organization and purpose by retaining the present Table of Contents and finding new materials to represent unit and chapter titles. In fact, this process of discovering and creating other ways to implement *Learning About Peoples and Cultures* will itself be the students' major assignment. After all, the value of a parable is not in the story itself but in the application it is aimed to encourage. Likewise, the major meaning of *Learning About Peoples and Cultures* lies not in its contents but in the lessons it hopes to impart.

Criteria for Selection of Chapters

The principal criterion for selecting materials was the degree to which each piece clarified and vitalized a particular process. There were, however, other considerations:

1. Each chapter was written by a recognized authority on the subject.

2. Each chapter was chosen for its intrinsic worth as well as for its contribution to the overall pattern of the book. The reader is given a variety of approaches: chapters of imagination (such as those by Twain and Miner); chapters of specific content (such as those by Susan Hall and Edward T. Hall, Jr.); chapters of methodology (such as those by Chu and De Bono); and chapters about specific viewpoints (such as those by Hodgson, Kunihiro, and Gorden). Notice that, within each unit, each type of chapter provides a change of pace in approach and subject matter. This constant shifting demonstrates how viewpoint influences perception. The affirmative view of humankind, which is a major theme of this book, needs to be amplified by examples–the book itself should provide an enjoyable series of experiences. Also, of course, each of the chapters should support the others in demonstrating how the kinds of methodology suggested by professors Chu and De Bono, for example, are recognizable in other parts of the book. An understanding of why particular content was selected and its order of presentation will help a teacher implement and advance the purposes of the material.

3. Each chapter was picked for its style and tone. Many writers rely too heavily on accuracy and literalism at the expense of interest and persuasive power. Writing of the former type may increase knowledge, but it is writing at the feeling level that excites students and makes them *care*. Teachers should keep this criterion in mind when encouraging students to find their own materials as specific examples to illustrate the concepts in the text.

Criteria for Selection of Visuals

In most textbooks, visuals are subordinate to the written material–photographs and drawings are expected to clarify the text. Captions invariably aim to ensure that the student knows what the photograph "means" and is intended to communicate. Today, however, photography is increasingly recognized as "the art form of our time," and we are learning to appreciate its unique power "to write with light" (from the Greek derivation for the word *photography*). Not surprisingly, dramatic and affective visuals are essential to learning about peoples and cultures–not merely because they complement the text, but also because of the affirmation of and reverence for life they express through imagery. Specific criteria for the selection of our visuals included:

1. Almost all of the visuals show humans, represented in a great variety of human conditions. Also a conscious (and conscientious) attempt was made to include peoples from many cultures; the "Illustrations" table lists the photographers' names, when available, and the specific countries in which the photographs were taken.

2. As was true for the written material, each visual was selected according to its intrinsic merit and also on the basis of its ability to contribute to an overall pattern of visuals. In many ways, the photographs themselves could constitute a book without any textual material. Ideally, however, the text and photographs supplement each other and achieve results beyond what is possible through one medium separately. Note especially the objects that were assembled to illustrate the chapter about the Nacirema (pages 27-29). Students might be inspired to create their own imagery as well as to appreciate what already exists in the photographs.

3. In displaying the work of many great photo-artists, the visuals make another significant contribution. These photographers are increasingly aware of the opportunities and responsibilities of their craft. Marc Riboud (represented on page 59 by an African street scene) writes: "For me, the photographer is witness. His job is to record real events rather than to stage or create something in front of the camera." Hiroshi Hamaya (represented on page 50 with a photo showing Japanese children on their way to a festival) writes: "This may be only my way of feeling, but in each of my pictures I sense and feel man. Thus, I have gained some new insights into man through having looked deeply at nature."

Criteria for Selection of Unit-Opener Quotations

Quotations, like textual material and visuals, can make their own contribution to learning about peoples and cultures. Each quotation is complete in itself, while also related to other quotations in providing a pattern of observations. For example, in one sense the quotations are connected in the same conceptual order as the units: from "exploring" to "finding." In another sense, each quotation can help a person comprehend and experience all other parts of the book. The unit-opening quotations by themselves (especially with their photographic complements) provide a special kind of commentary on humanistic studies. The value of quotations for communication is well established, and this justification by Emerson is perhaps itself worth quoting: "Some men's words I remember so well that I must often use them to express my thought. . . . I perceive that we have heard the same truth, but that they have heard it better."

PART TWO ■ Overall Evaluation and Activities

Evaluation and activities are crucial when studying a process, because what is learned will be demonstrated more in the student's behavior than in his or her ability to recall content. In most aspects of schooling, the learner's attention is focused almost entirely on data under examination; students are tested on how well they understand what is being taught. Most teachers are familiar with techniques that measure this kind of learning. Most of it can be categorized as intellectual cognitive skills, which Professor Benjamin Bloom identified as knowledge, comprehension, application, analysis, synthesis, and evaluation. But to help bring about changes in the learner's behavior, evaluation activities must also involve the affective domain, which has to do with preferences, interests, appreciation, and values.

It is not essential, of course, that all affective categories be represented in all patterns of questions and activities for students. Awareness of them, however, can help remind us of the behavioral objectives we hope to achieve. There must be a combination of testing *plus* opportunities for applying changed behavior. Evaluation and activities should aim to translate what is learned into practice, which is a test of learning. Testing and doing become integrally related. As with other processes, this one is easier to comprehend and apply when examples are given. Let us next consider some specific possibilities.

Where and How to Begin

First, consider reading and experiencing *Learning About Peoples and Cultures* yourself *before* you read any of the following pages in which suggestions are made. Read and look through the book–underlining passages, making notes, thinking about student evaluation and activities and classroom lessons, as well as about supplementary books and audiovisual materials, guest speakers, field trips, and other kinds of resources. Assume there is no teacher's guide to this book. Consider how you would proceed on your own, depending on your own resources to achieve your objectives. Perhaps you have already done this; if so, the pages which follow might supplement your own thinking and planning. If you haven't, consider doing so and returning to this guide later. The purpose of this suggestion is to reiterate that this guide is not intended to be prescriptive; your own good ideas about how to learn about peoples and cultures can perhaps best be discovered and developed *before* proceeding here. But we can hope that our suggestions which follow may be additionally stimulating and helpful.

Where and How to Begin with Students

Consider having the students "experience" the whole book before assigning any part of it. This method itself is somewhat unusual, and represents a different approach to learning. There is an advantage to this method: students will have an opportunity to sense (literally and figuratively) the book before anyone has influenced their perceptions of it. This assigned "reading" should not carry with it the usual expectation that students will be tested to see how carefully they have studied the content. In other words, they could act as book reviewers, using criteria developed together in class or relying on their own individual standards. Student responses might include those usually expected of a reviewer: personal assessment of the book, including its relevance, best features, worst

features, strengths, weaknesses, plus comments on its format, organization, likely effectiveness, and so forth. Each student also could be encouraged to keep a record of his or her thoughts and feelings about particular articles, visuals, and quotations.

Another purpose of this assignment is to allow students to quickly gain an overview of the interrelatedness of the book's parts. This exposure can help them when they approach the book part by part in more careful study. The way to proceed after students have reviewed the book will to some degree be influenced by their reactions. Even so, we can consider next steps without yet knowing specific reactions. The following suggestions might also be applicable if for any reason teachers choose not to have students read the whole book in advance of classroom instruction. There are many reasons why the review assignment may not be practical or desirable; in some instances, it may be preferable to assign chapter reviews.

Overall Study Guide Questions, Examinations, and Activities

It is important for students to become self-directing and self-educating, and consequently it may be helpful to provide them at some point with guidance and some suggestions for study. Three categories of instruction can be useful: study guide questions, examinations, and activities. In the following pages, examples of these three categories are indicated, *but*, in addition, teachers can consider having the students create their own examples. In other words, when assigning a unit (or chapter), do not necessarily pose specific questions or activities at that time, because to do so may limit the imaginative ways in which students might otherwise perceive the material. Let them first experience the subject matter without guidance. One assignment here might be to have students make notes based on their personal reaction to the material. The evaluation criteria for each unit could be similar to those that students developed earlier for responding to the whole book.

There are other possibilities, and below are specific suggestions on how teachers might assist learning. Each of the categories mentioned above might also serve as an example which students could follow for themselves; they could provide their own study guide questions and activities *before* the teacher reveals his/her own list. In this way, students can begin to learn about learning itself; not only about finding the answers, but perhaps even more important, about finding the questions as well. Let us consider specific possible ways of assisting the students:

1. Study guide questions can be provided for the whole book as well as for individual units (examples for each unit are given in Part Three of this guide). These questions can be posed before reading begins (to help direct study) or afterward (to help review study).

Here are examples of study guide questions that can be used for the entire book:

a. Anatole France once said of a man: "He flattered himself on being a man without any prejudices; and this pretension itself is a very great prejudice." To what degree do you agree with this statement? Why? Indicate some personal misconceptions that you have corrected or modified during your study of *Learning About Peoples and Cultures*. If you have made no changes, how do you explain your consistency?

b. Spinoza once gave this advice: "Whenever I have confronted that which was unfamiliar to me, I constantly sought neither to praise nor to condemn but only to understand." To what degree do you agree with this statement? Why? Give some examples of human behavior which now seem more understandable to you from having studied *Learning About Peoples and Cultures*. If you have not changed your attitude, how do you explain your consistency?

2. Examinations can be given for the whole book as well as for separate units or chapters. A final examination can be useful for both teacher

and students to help indicate what kinds of learning have occurred. If possible, final examinations should be returned and reviewed in class, thereby providing an additional opportunity to improve understanding.

A final examination can thus afford a chance to look backward–at material already studied–and forward to ways in which the process of learning continues. The examination can also remind students again that comprehension and application are the major objectives of their cultural studies. These objectives will become clearer if the questions themselves reflect concern with attitudes and actions.

For example, the examination can consist of five parts; a suggested version follows. In almost all instances, teachers will probably want to reword many of the suggested questions or substitute others for them, depending on variations such as students' ability and interest plus teachers' individual course objectives. One procedure is to include one or two essay questions that have been given to the students previously. These can be included in a large group–perhaps two essay questions for each of the five units, plus three essays for the entire book. Once they have prepared answers in advance to all of the essay questions, students will be much better prepared for the final examination. More important, they will have given their attention to significant aspects of the entire study. During the period of preparation, students can be encouraged to discuss responses with other students, thereby expanding everyone's learning opportunity.

A Suggested Final Examination for *Learning About Peoples and Cultures*

I. Basic knowledge and concepts.

Briefly identify, define, or explain each of the following:

A. geocentric	E. descent group	H. "map and territory"
B. Middle Kingdom	F. "population explosion"	I. masculine terms
C. Nacirema	G. nonverbal communication	J. "nuosphere"
D. stereotypes		

II. Major understandings and applications.

A. "With proper study and careful concern, it is possible to develop a 'double vision'–the ability to see more than one side of an event. It is also possible to increase one's empathy–the ability to sense how an event appears and feels to someone else." Describe two events and indicate how each can be perceived by the "insider" and the "outsider." One of these events can be taken from your textbook reading, the other from another source.

B. From your study of "Semantics and the Study of Culture," indicate four kinds of semantic devices or applications and explain the principle of each. In addition, give an example of each, from a source other than your textbook.

III. Questioning your own answers.

A Muslim philosopher once said: "Half of knowledge is the question; the other half is the answer." Create your own question regarding some aspect of learning about peoples and cultures, and compose a sample response. Your grade on this item will depend equally on the difficulty and appropriateness of your question and the quality of your response.

IV. Analysis and synthesis.

Historian Jean Herbert has written: "To understand a people, it is not enough to examine it as it is. You must also see how and why it has become what it is, to know its source and its traditions." Discuss this generalization with reference to all of humankind as a "people." Give specific examples to support your response.

V. Overall Reflections.

Writing about "On Becoming a Philosopher," Bertrand Russell said: "People's opinions are mainly designed to make them feel comfortable; truth, for most people, is a secondary consideration. You, dear readers, have of course no prejudices; but you will admit that in this you are different from most people." To what degree and in what specific ways do you agree with Mr. Russell? Have you any "prejudices" that were modified by learning about peoples and cultures? Why? Give examples.

Activities Especially Appropriate in Cultural Studies

Learning by doing is essential when one is trying to learn a process. It may be helpful here to indicate specific categories of activities that can guide or stimulate planning. For example, consider the following categories:

1. **Activities that help and encourage the student to reflect at various levels of understanding on the human condition.** In Part Three of this *Guide*, this category is used to show specifically how Unit 1 of *Learning About Peoples and Cultures* can be studied. These activities can be worded as follows:
   a. "I never knew that . . ."
      The response is basically factual and informational.
   b. "I never thought of that . . ."
      The response reveals a different way of perceiving; here the answer usually includes elements of "I never knew that . . .," but it also contributes to the higher achievement of "thinking" in addition to "knowing."
   c. "I never felt that . . ."
      The response is less cognitive and more affective; the question or activity elicits more of an emotional rather than rational response.
   d. "I never appreciated that . . ."
      The response reflects a sense of pleasure based on the recognition that one's own life can be enriched by what others have created, or that something already known can be additionally valued.
   e. "I never realized that . . ."
      This response displays an awareness of the dynamic ways in which parts of humankind and of cultures are related in overall patterns.
2. **Activities that can help reveal how the learning process follows a hierarchy from fundamental understandings to insights and applications.** In Part Three of this *Guide*, this category is used to show specifically how Unit 2 of *Learning About Peoples and Cultures* can be studied. The steps can be arranged in the following order:
   a. understanding basic knowledge
   b. perceiving relationships
   c. making comparisons
   d. applying what has been learned
   e. synthesizing overall reflections
3. **Activities that are especially concerned with increasing comprehension of the subject matter.** In Part Three of this *Guide*, this category is used specifically to show how Unit 3 of *Learning About Peoples and Cultures* can be studied. These can be formulated as follows:
   a. clarifying what has been studied
   b. adding to what has been studied
   c. enriching through experience
   d. understanding and comparing other viewpoints
   e. learning about and thinking about how to learn

4. **Activities that use combinations of categories suggested in 1, 2, and 3 plus other methods of inquiry.** In Part Three of this *Guide*, these kinds of activities are used to show specifically how Units 4 and 5 of *Learning About Peoples and Cultures* can be studied.

   These activities will be of different kinds, for different purposes. Some are more appropriate to individual study, others to group and class cooperation. Some activities will involve out-of-class events, some can be developed through indirect teaching (such as realia and bulletin-board displays), and some can take place in the classroom, which should be as much a place for reporting on students' findings as for receiving teacher-initiated instruction.

   The tempo and creativity of the activities will be the most important evidence of the degree to which students are internalizing the process of cultural studies. The starting point for their studies may be *Learning About Peoples and Cultures*, but the end will not be measured fully by students' academic achievements; it will be measured more by their thought processes, sense awareness, and behavior. In a manner of speaking, the students should eventually create for themselves their own version of *Learning About Peoples and Cultures*. What we can offer here are suggestions about the process with examples; what they can achieve is the fulfillment of the process by providing their own subject matter examples–and probably discovering additional examples of process as well.

5. **Activities especially concerned with visuals.** The visuals in *Learning About Peoples and Cultures* provide special kinds of opportunities because they are not subordinated to the textual material. The visuals can communicate directly to the viewer, as well as through his or her intellect. Fortunately, as with poetry more than with prose, visuals more than text invite personal interpretation. No teacher's guide can indicate what visuals "mean." Their meaning depends in every case on who does the viewing. However, a set of explicit criteria might be developed with the students so that their responses can be shared. For example, questions could include:

   a. What is your overall feeling about the visuals?
   b. Which visuals are your favorites?
   c. Which visuals do you dislike?
   d. Which visuals would you like to know more about?
   e. Which visuals seem most memorable?
   f. Do you believe the visuals should be more directly related to the text?
   g. Select two or three photographs and give them special study; then try to communicate to others what the visuals mean to you.

   Other activities related to visuals might include having the students act as editors–as individuals and in groups they might collect photographs they think could have been used as substitutes. For example, each student might suggest a cover photograph and discuss the reasons for his or her choice. A group of students might focus attention on finding substitute photographs for a particular unit; another group might attend to unit-opening photographs. These activities can help increase students' understanding of *Learning About Peoples and Cultures*; equally important, students can be stimulated to learn to appreciate photography in particular and the visual world in general. The

exposure to photo-artistry should contribute as well to the overall "celebration of life" that is thematic to our study. Other questions and activities will occur to teachers and their students; this list is merely a starting point for consideration.

A final word about visuals: consider the following warning from anthropologist Edmund Carpenter. His caution might apply equally to the visuals in *Learning About Peoples and Cultures*. His comment could be shared with the students before or after the search for their own selection of photographs:

> Consider that best-selling classic photography book *The Family of Man* (New York: New American Library, 1955). Superb photographs of people from around the world were combined with quotations from great poets to make an overall statement: that there is absolutely no difference between people. Though people differ in color and creed, they all love, quarrel, protect their children, etc., exactly as we do. The message is clear: we should love them because they are like us. But that statement has its questioning brother: what if they aren't like us?

6. **Activities especially concerned with unit-opening quotations.** Such activities can in several ways parallel those for visuals–establishing criteria for judging unit-opening quotations, considering substitute quotations, and so on. For example, students can consult Bartlett's *Familiar Quotations*, and similar volumes.

   In addition to unit-opening quotations, students can also evaluate those found in many of the chapters. Teachers should help students understand the general importance of the quotations by encouraging them to rephrase quotations in their own words, develop their own quotations, or represent the message in a cartoon or a drawing, or to find a substitute quotation with a similar meaning.

   For example, in Unit 2 the following might have been used as an opening quotation:

   Goody for Our Side and Your Side Too

   Foreigners are people somewhere else,
   Natives are people at home;
   If the place you're at is your habitat,
   You're a foreigner, say, in Rome.
   But the scales of Justice balance true,
   And tit only leads to tat,
   So the man who's at home when he stays in Rome
   Is abroad when he's where you're at.

   Ogden Nash

   In Unit 3 the following might have been used:

   > Culture hides more than it reveals, and strangely enough what it hides, it hides most effectively from its own participants. Years of study have convinced me that the real job is not to understand foreign cultures but to understand your own. I am also convinced that all one ever gets from studying foreign culture is a token understanding. The ultimate reason for such study is to learn how one's own system works.
   >
   > *Edward T. Hall, Jr.*

In Unit 4 the following might have been used:

I live on Earth at present,
and I don't know what I am.
I know that I am not a category.
I am not a thing–a noun,
I seem to be a verb,
an evolutionary process-
an integral function of the universe.

Buckminster Fuller

7. **Final word about activities.** *Learning About Peoples and Cultures* demonstrates how a collection of materials can be utilized as the basis for showing how a process works. Students, as they are involved in activities, will begin to accumulate their own collection of examples. Teachers too will want to contribute. We have provided such references in Part Three of this guide under "Items and Ideas for Possible Supplemental Use." These may be helpful in adding to your own collection. Many of these entries should help clarify the text and provide the basis for classroom discussions.

PART THREE ■ Evaluation and Activities for Each Unit

Teaching suggestions are listed in the pages that follow, but these are provided within the context of overall objectives and possibilities. The specific suggestions are designed to augment your course, should you choose to apply them; in no way should they been seen as prescriptive.

Keeping in mind and in spirit what has been explored in the previous pages, now consider some particular ways in which that preparation can be applied to each of the units.

UNIT 1 Changing Views of Ourselves in the Universe

A. Study Guide Questions for Unit 1

"Until now, humankind has been geocentric about our place in space and ethnocentric about our place on Earth." To what degree do you believe that humans should change their perception of themselves? Why? What difference might these changes make? Why?

B. Evaluation and Activities for Unit 1

1. I never knew that . . .

   Compare the size of Greenland and South America on the Mercator and Goode maps on pages 22 and 23. What conclusions can be drawn? Why is the Fuller map likely to be more useful than the other two maps for air travellers?

2. I never thought of that . . .

   Speaking of Copernicus, Galileo said that he greatly admired those who had accepted the Copernican system in spite of their common sense. What did he mean by that? What are some examples of things which we are now asked to believe despite our "common sense"?

3. I never felt that . . .

   In Mark Twain's article, how did you feel when our planet was referred to as the "Wart"? How did you feel about the whole article? Why? Which part particularly affected you? Why?

4. I never appreciated that . . .

   What statistics about distances in space impressed you most? Have your attitudes and assumptions been affected by these scientific estimates? Why or why not?

5. I never realized that . . .

   Why do people prefer to believe that their country is at the center of the universe? What evidence did the Chinese, Hindus, Muslims, and Christians have to convince them that they occupied the central position? Does it make much difference whether a people believe themselves to be at the center? Why or why not?

C. Possible Special Assignments for Individuals, Groups, or Whole Class

1. Was Captain Stormfield better or worse off for having arrived at the heavenly gate where he was unexpected? What difference did it make to his attitudes? How would you have felt if it had happened to you? Would you have preferred that it not have happened? Why? Report your responses in class and compare them with your classmates' responses. In what ways do the responses differ? What inferences may be drawn?

2. Take any of the space-distance numbers in "Our Place in Space" and represent the total in terms of some measurement that is well known, such as heartbeats, seconds, lifetimes, centuries, and so on. You might wish to use your own standard of measurement aside from these. In addition, suggest a way in which the number 1,000,000 can be better understood instead of simply writing "1,000,000." For example, how far in terms of miles would a million inches be? Or how long does it require in terms of months or years for a million seconds to pass?

D. Ideas and Quotations for Discussion, Writing, and Other Supplemental Uses

1. The axis of the earth sticks out visibly through the center of each and every town. *Oliver Wendell Holmes.*

2. What was most significant about the lunar voyage was not that men set foot on the moon but that they set eye on the earth. They perceived larger relationships. . . . It also offers proof that technology is subordinate to human imagination; we went to the moon not because of our technology but because of our imagination. An objective had first to be conceived. The conception fathered the technology. The technology became successful only through the application of both brain power and will power. *Norman Cousins.*

3. This minuscule world of the sand grains is also the world of inconceivably minute beings, which swim through the liquid film around a grain of sand as fish would swim through the ocean. . . . single-celled animals and plants. . . . living, dying, swimming, feeding, breathing, reproducing in a world so small that our human senses cannot grasp its scale, a world in which the microdroplet of water separating one grain of sand from another is like a vast, dark sea. *Rachel Carson.*

4. Scientists who know the sun is not "going down" "see" it setting. Scientists who know there are no solids, or straight lines, or things still "see" and talk about solids, straight lines, and things. Humanity's intellect and sensorial reflexes are completely uncoordinated. We see clouds floating by, birds flying, and people moving, but we can't see plants or humans growing. . . . Like parrots, we learn to recite numbers without any sensorial appreciation of their significance. We have yielded so completely to specialization that we disregard the comprehensive significance of information. ***Buckminster Fuller.***

5. You're quite normal if your heart is pulsing sixty to the minute, or *once each second* of Earth revolution time. So a *one-second-of-time* heartbeat is a natural-time increment that you can really feel. Let us now assess human history and universe in one-second heartbeats. For instance, two weeks is 1 million heartbeats. You enter college at 500 million heartbeats; at thirty-two years of age, you've had about 999 million heartbeats. So not until you start the second half of your life do you need to get into billions of magnitude. ***Buckminster Fuller.***

6. Up to the twentieth century, "reality" was everything humans could touch, smell, see, and hear. Now humans have learned that what they can touch, smell, see, and hear is less than one-millionth of reality. Ninety-nine percent of all that is going to affect our tomorrows is being developed by humans using instruments and working in the ranges of reality that are non-humanly sensible. ***Buckminster Fuller.***

7. Our concept of the size of countries and regions is usually determined by ordinary maps, which of course show surface dimensions. Two much more significant measures of the size of countries or regions are population and productive capacity.

These show two very important, though differing, dimensions of the real world and are each far more meaningful than square miles. ***Edward Reischauer***.

8. In 1988, the National Geographic Society issued a new map that improves on the centuries-old challenge of mapping a round Earth on a flat surface. The Society said its new map is a vast improvement over the Mercator map drawn in 1569, and uses a projection method radically different from the one used in its own map, drawn in 1922. In the new Society map, the oceans are bigger and many countries are smaller, especially those far from the equator. Specific changes: the U.S. is one-half smaller; the Soviet Union is two-thirds smaller; Canada is two-thirds smaller; and Greenland is three-fourths smaller. Nations, of course, can't shrink, but their shapes and sizes are always distorted by projections portraying a globe on a map.

9. Goode's map is excellent for showing worldwide distributions where real size relationships are important and interruptions of distances will not complicate the presentation. In the Fuller "World Two-Air Ocean" map the continents are placed in such a way as to form a nearly continuous land mass instead of around the water mass. Ninety percent of humanity can reach one another on the shortest great circle air routes without going near the oceans. Fuller identifies the 90th meridian as the demographic center of the new air-age map: ". . . it runs through the demographic center of Russia and the Asia's 60 percent of humanity. Look north along the '90th' to two-thirds of all humanity. Look north and south along '90' to all humanity existing less than five jet hours distance, away overland from the '90th.' The '90th' is our planet's great circle mainstreet." The Fuller map is designed so that it can be folded into a "rectangular globe" and stand upright. Fuller created the name Dymaxion, and it represents an important part of his philosophy; he uses it to describe many of his inventions. "Dy" stands for dynamic; "max" stands for maximum; and "ion" is a suffix representing the idea of "resulting." Hence, the word means a condition resulting from the interaction of the maximum level of dynamics.

10. Travel is fatal to prejudice, bigotry, and narrow-mindedness, and many of our people need it sorely on these accounts. Broad, wholesome, charitable views of men and things cannot be acquired by vegetating in one little corner of the earth all one's lifetime. ***Mark Twain***.

UNIT 2 Seeing Each Other as Outsiders and Insiders

A. Study Guide Questions for Unit 2

"For the overwhelming majority of the world's people, their own culture is still the one against which all others are measured. There is still a strong habit of accepting one's own culture as superior." To what degree do you agree with this statement? Why? How important do you believe it is to change this habit? Why? How might it change your own behavior?

B. Evaluation and Activities for Unit 2

1. Briefly identify or indicate the meaning of the following, with one example for each:

   a. anthropologist
   b. ethnocentric
   c. cultural context
   d. empathy

2. Perceiving relationships:

   "Today, humankind is living in a world where groups are becoming more and more interrelated, less and less isolated." To what degree do you agree with this statement? Why? What harmful or beneficial effects can this have on humankind?

3. Making comparisons:

   "The anthropologist has become so familiar with the diversity of ways in which different peoples behave in similar situations that he is not apt to be surprised by even the most exotic customs." What specific behavior is Miner reporting on among the Nacirema? How accurate do you believe anthropologist Chandra Thapar was in his report on "The Sacred 'Rac' "? Why? Suggest how another aspect of Asu life might be "mistakenly" perceived by an anthropologist from another culture.

4. Applying what has been learned:

   Why did the Peace Corps trainees have difficulty cashing their checks in a bank in Bogotá? How might they have avoided misunderstandings? Briefly describe a similar incident that you have experienced or can imagine; indicate why "much depends on what we assume."

5. Overall reflections:

   Confucius said: "The nature of people is always the same; it is their habits which separate them." To what degree do you agree with this statement? Why? What difference might it make in your behavior if you believed the opposite to be true?

C. Possible Special Assignments for Individuals, Groups, or Whole Class

1. Using as models the articles on the "Nacirema" and "Asu" peoples, have students write (or perhaps represent through drawings or cartoons) their own version of how an anthropologist from another specific country might analyze an aspect of American culture.

2. Have students prepare dramatic presentations of how one's own culture can be seen from an outsider's viewpoint. They can look for examples in literature, such as George Stewart's *Earth Abides* (Issaquah, Wa.: Archive Press, 1974, third edition) and Robert Heinlein's *Stranger in a Strange Land* (New York: Ace Books, 1987), and in films such as *Planet of the Apes*, *Savage Innocents*, *A Bell for Adano*, and *Brother from Another Planet*. By viewing and analyzing "specials" on television that focus on foreign cultures, students can discover the cultural assumptions that underlie the presentation, especially as expressed in the narrative. Have students analyze such programs and report their findings and feelings to the class.

3. Marshall McLuhan says that "real news is bad news–bad news *about* somebody or bad news *for* somebody." Have students analyze

television and newspaper reporting to determine the degree to which this statement is true. Consider dividing the research results into two separate categories: domestic news and foreign news.

D. Ideas and Quotations for Discussion, Writing, and Other Supplemental Uses

1. The young American lady whose friendly outstretched hand is rebuffed by a Buddhist monk not only learns that Buddhist monks do not touch females, but also that the handshake is an American form of salutation. Many of our own cultural traits are discovered in just this way–when we come into contact with peoples who do not share them. *Milton Singer.*

2. "What was the first thing that seemed strange to you when you first arrived on campus?" a group of relatively new Asian students were asked. "The way the students dress!" responded a Japanese student. "They wear the same clothes to class that they would wear for recreation." "People whom I had never seen before smiled and said 'Hello' as I passed them on the sidewalk." "A boy and girl kissed on the lips, before going their separate ways at two o'clock in the afternoon." "My professor dressed like a student and started our first class by introducing himself as Tom Adams." *Johanne Glass, "Campus Etiquette."*

3. Anthropologists (*anthropos*, Greek for "human being") are social scientists especially interested in cultural studies. They agree generally on the importance of the "culture concept" but few of them agree on the same definition. Two well-known anthropologists, A. L. Kroeber and Clyde Klockholn, did a study in which they found over three hundred different definitions for "culture." But in its broadest sense, culture can be considered to include all aspects of human life. In many definitions, culture is considered to be that part of human life which is learned behavior, excluding physical characteristics that are inherited. The emphasis is on what is acquired after birth rather than on what is biologically received.

4. The following is taken from Frank W. Moore, ed., ***Readings in Cross-Cultural Methodology***:

   a. ***Culture Is Learned.*** Culture is not instinctive, or innate, or transmitted biologically, but is composed of habits, learned tendencies to react, acquired by each individual through his own life experience.

   b. ***Culture Is Inculcated.*** All animals are capable of learning, but man alone seems able, in any considerable measure, to pass on his acquired habits to his offspring.

   c. ***Culture Is Social.*** Habits of the cultural order are not only inculcated and thus transmitted over time; they are also social, that is, shared by human beings living in organized aggregates or societies and kept relatively uniform by social pressure.

   d. ***Culture Is Ideational.*** To a considerable extent, the group habits of which culture consists are conceptualized (or verbalized) as ideal norms or patterns of behavior.

   e. ***Culture Is Gratifying.*** Culture always, and necessarily, satisfies basic biological needs and secondary needs derived therefrom. Its elements are tested habitual techniques for gratifying human impulses in man's interaction with the external world of nature and fellow man.

   f. ***Culture Is Adaptive.*** Culture changes; and the process of change appears to be an adaptive one, comparable to evolution in the organic realm but of a different order.

   g. ***Culture Is Integrative.*** As one product of the adaptive process, the elements of a given culture tend to form a consistent and integrated whole.

5. Everyone calls barbarism that which is not his own usage; as indeed, we seem to have no other level of truth and reason than the example and pattern of opinions and practices of the country wherein we live. *Montaigne.*

Montaigne's personal motto was, "What do I know?" and the inscription over the entrance to his library read, "I do not understand, I pause, I examine."

6. News item: "Kindness Kills Connecticut Ducks": Residents of Coventry, Conn., took pity on the wild ducks that made Coventry Lake their home and began feeding them when the frost set in. The ducks liked the hospitality and foresook their traditional ways. Instead of migrating south for the winter, they settled in the lake. Some of the ducks, it turned out, settled in a little too permanently for their own good. Ice formed an ever-tightening trap and some of the birds found their feet trapped by the hardening ice. Unable to do much more than flap their wings, the helpless ducks were devoured by wild animals prowling the lake shore for food. The Coventry police have been pleading with residents to stop feeding the remaining ducks so they will abandon the area and fly south.

7. The character of the observer influences the observations he makes; this is true also for anthropologists. Since this ethnocentrism cannot be eliminated, it must be taken into account, as a "cultural equation," in making the final interpretation. Cross-cultural and intercultural understanding, from this point of view, become matters of understanding other cultures *not* in their own terms, independently of the observer, but rather *through* the eyes and terms of the observer. Since the observer's perceptions and interpretations are products of an interaction between the other culture and one's own culture, he cannot therefore understand another culture without understanding his own. *Milton Singer*.

8. Problems of judgments and interpretations simply remind us that bare facts do not always tell us what we ought to know. We need, too, a context within which to understand the facts. Again and again, the framework, not the bare events, determines our reactions. *Barbara Ward*.

9. To provide a person with 3,200 calories a day for a year would at present take just a little over half an acre if the food were all in the form of bread, around two acres if it were milk, and more than ten acres if it were all beef. *Hans Landsberg*.

10. I do not want a kingdom, salvation, or heaven: what I want is to remove the troubles of the oppressed and the poor. I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house, as freely as possible. But I refuse to be blown off my feet by any. I refuse to live in other people's houses as an interloper, a beggar or a slave. *Mahatma Gandhi*.

11. No windows give a better view than those a man brings with him in his head, not asking for tickets of admission or paid seats, since at all functions, festivals, or feasts he looks out with the same nice self-composure. *Pedro Calderon de la Barca*.

12. Laws are coldly reasoned out and established upon what lawmakers believe to be a basis of right. But customs are not. Customs are not enacted, they grow gradually up, imperceptably and unconsciously. . . . Laws can be evaded and punishment escaped, but an openly trangressed custom brings sure punishment. . . . Certainly, then, there can be but one wise thing for a visiting stranger to do–find out what the country's customs are and refrain from offending them. *Mark Twain*.

UNIT 3 Considering Why Human Viewpoints Differ

A. Study Guide Questions for Unit 3

"Each person tends to believe that his or her own particular perception is not personal but universal. What makes sense to oneself also seems to be just 'common sense.'" To what degree do you agree with this statement? Why? How do you explain this attitude? What do you think a person should do about it, if anything, with respect to him-/herself? With respect to others? Why? How might a person change this attitude in him-/herself and in others?

B. Evaluation and Activities for Unit 3

1. Clarifying what has been studied

"Western attitudes toward Africa are formed not only from ignorance; they come also from ***deliberate*** self-deception" because of the guilt feelings for having enslaved African peoples. "Better, it was said, to be an ill-treated slave in a 'civilized' society than a free man in a primitive one." To what degree do you agree with these statements? Why? Give two examples of "deliberate self-deception" that some Americans may now practice toward African peoples or cultures.

2. Adding to what has been studied

Perform one of the following activities:

a. Try to see a feature film that has a foreign setting. Analyze the ways in which the local people are depicted.
b. Learn more about the work of Buckminster Fuller.
c. Using Professor Chu's article, recall four or five examples from your own experience that demonstrate a need for his suggestions and analyses.

3. Enriching through experience

Professor Chu writes about studying other cultures "for their intrinsic worth and thus [to] see the richness of human thought and life." Consider experiencing one aspect of a foreign culture either through its music, art, or food.

4. Encouraging understanding of other viewpoints

"Our relations with the other peoples of the world will worsen if we persist in a single-minded view that assumes that 'what is good for us is good for them.'" To what degree do you agree with this statement? Why? Give one example to support your opinion and one example which supports the opposite viewpoint.

5. Learning about how to learn

If you had been editing this unit, "Considering Why Human Viewpoints Differ," in what ways might you have organized the chapters differently? Would you have left out some of the chapters? Would you have edited out some sections of a particular chapter, or added some other kinds of chapters? In general, do you feel that the organization of the unit helps a person understand different viewpoints? Why?

C. Possible Special Assignments for Individuals, Groups, or Whole Class

1. Collect photographs that show the faces of Asians or Africans. (Some students may be assigned to select photographs of faces from particular Asian or African countries.) Have each student quickly show his or her collection to the entire class so that the great variety of facial differences will become apparent, revealing the errors of stereotyped thinking.

2. Conduct a poll or series of interviews with students in your school who have not

studied about other peoples and cultures. Ask them to describe their understandings and impressions of foreigners. To what degree and in what ways do their answers compare with what we have been learning?

3. Try to experience directly some aspect of Asian art: attempt to convey a message in calligraphy, or examine art supplies used in Japanese and Chinese painting, or view an example of Asian art, such as ceramics, wood-block prints, or paintings. Consider having another teacher–possibly an art or music teacher–present some aspect of Asian fine art.

D. Ideas and Quotations for Discussion, Writing, and Other Supplemental Uses

1. A first component is for students to learn a general technique in studying all foreign cultures even though they may be studying only one. Civilization courses in general education may focus the study on three basic questions about any people, namely: (1) How do the people make a living (the material foundations of life)? (2) How do they live together (their social organizations and processes)? and (3) How do they think of themselves and of other people in the world and the universe (their images as reflected in religion, philosophy, literature, and art)? These three questions are deceptively simple but they indicate a valid approach to the study of any country or culture. *Yu-Kuang Chu*.

2. The subtlest and most pervasive of all influences are those which create and maintain the repertory of stereotypes. We are told about the world before we see it. We imagine most things before we experience them. *Walter Lippmann*.

3. Each one of us is a premise-guided creature. Our unconscious premise is: "Strangers may have premises–but I perceive the nature of the universe." The unexamined premise is the most serious difficulty that stands in the way of learning something–anything. Yet, premises are difficult to discover. . . . Most of our premises about ourselves and our society are "unconscious." . . . The struggle is to get the premises into awareness. And the easiest way to do it–the historian's way and the anthropologist's way–is to begin with somebody else's premise. *Paul Bohannan*.

4. "We are the blacks," Africans say proudly, and they too encompass a broad variety of hues. Some of them are almost blue-black; their skin has a rather opalescent gleam, and when they wear white or a combination of bright clear colors the effect is dazzling. From this extreme, skin tones range through black-browns, browns, grays, and tans all the way to some as light as those seen in parts of southern Europe and the Middle East. And as one soon discovers, complexion is only one of the ways in which the peoples of Africa differ in appearance. They vary in height, in the proportions of their bodies, and in their facial features–as much as the European peoples differ. *Robert Coughlan*.

5. The village or its quarter [neighborhood], not the house, makes up the entity, a community more important in many ways than the family or clan. It happened that the author once drew on the blackboard of one of our village schools the outline of a hut, as a test of observation, and asked: "Now, my children, what must we add to make a real home?" "A door!" "Windows!" "Stairs!" they began to call. We thought the house complete, and were ready to erase it, when a little girl cried: "No, it needs something more." "And what is that?" "The neighbors."
Henry Habibi Ayrout.

6. There is no such thing as a little country. The greatness of a people is no more determined by their number than the greatness of a man is determined by his height. *Victor Hugo*.

7. A man should never be ashamed to own that he has been wrong, which is but to say, in other words, that he is wiser today than he was yesterday. *Alexander Pope*.

8. Many African societies have only come to know the written word during the last century. Among the great cultures of the world, African civilizations have had less written records than average. For a long time this literary deficit resulted in the assumption that Africa was a continent without history. The absence of the written word deprived much of Africa of the bounty of cumulative heresy. Africa's oral tradition tended to transmit consensus rather than dissent. *Ali A. Mazrui*.

9. Ideally, what should be said to every child, repeatedly, throughout his or her school life is something like this: "You are in the process of being indoctrinated. . . . What you are being taught here is an amalgam of current prejudice and the choices of this particular culture. The slightest look at history will show how impermanent these must be . . . . Those of you who are more robust and individual than others, will be encouraged to leave and find ways of educating yourself–educating your own judgment." *Doris Lessing*.

10. The promised annual outpouring of ever more goods is gobbling up an increasingly endangered natural environment. The culprit is not our desire to better our lives, nor is it growth *per se* . . . . The main benefit of productivity increase might well be to expand our free time rather than to continue the outpouring of goods. Or, productivity growth might mean implementing resource-saving technologies. Moreover, not all outputs are equally resource-using: the expansion of basic human services has relatively benign ecological effects by comparison with the production of energy-intensive manufactured goods. *Samuel Bowles*.

11. In our fascination with our power of invention and achievement, we have lost sight of the power of limits. . . . The proportions of nature, art, and architecture can help us in this effort, for these proportions are shared limitations that create harmonious relationships out of differences. Thus they teach us that limitations are not just restrictive, but they also are creative. *Gyorgy Doczi*.

UNIT 4 Communicating with Each Other

A. Study Guide Questions for Unit 4

George Orwell wrote: "What is above all needed is to let the meaning choose the word, and not the other way about. . . . Probably it is better to put off using words as long as possible and get one's meaning as clear as one can through pictures and sensations." To what degree do you agree with this statement? Why? Give one example to support Orwell's statement from each of the three chapters in this unit. Suggest two additional examples from your own experience that support or negate Orwell's advice.

B. Evaluation and Activities for Unit 4

1. "Making Sense Without Words"

An excellent example of how to learn about peoples and cultures is provided by Bernard C. Hollister in his article, "The Martian Perspective," ***Media and Methods***, November, 1973. The following "Space Exercises" are among the many he suggests:

a. Why, when people enter an elevator, do they avoid eye contact?

b. How is space used in your home? Does anybody have a special space, such as a chair? At meal time, does each member of the family have his/her own place? What happens if another member sits in that place?

c. Construct a list of space terms. For example: "He's my bosom buddy." "Keep him at arm's length." "She is a close friend." "He is a distant relative."

The following are some "Time Exercises" suggested by Hollister:

d. Consider the following: When is late, late? How long is late when waiting for a date? a member of your family? a friend? How long would you have to wait in a doctor's office before you became upset? in a line at a grocery store? in a line for gasoline?

e. Consider the many segments into which time is divided–school period and school term, pay period, birthday, television programs, and so forth. Make a list of other significant time periods.

f. Define the time-related terms from these expressions: "See you later." "Come by in a while." "Just a moment." List a few similar terms.

2. "Making Sense Without Words"

If you were writing a chapter entitled "An American Viewpoint of Communication" to be read by Japanese, what two ideas would you convey? Why?

To what degree do you believe the "discommunication" between Americans and Japanese of which Professor Kunihiro writes would be lessened if either people learned the other's language? Why?

Comment on your understanding of two of the following concepts:

a. "the heart is conveyed by the heart"
b. "community of emotions"
c. "words are of no use"
d. difference between possible American and Japanese interpretations of "sincerity."

3. "Semantics and the Study of Cultures"

An excellent example of how to apply semantic learning is provided by Professor Wendell Johnson in his classic book, *People in Quandaries: The Semantics of Personal Adjustment* (Harper & Row, 1946). The following suggestions are brief excerpts from a comprehensive section titled "Semantic Exercises":

a. A Semantic Notebook

One of the best ways to improve your understanding of general semantics and its implications is to cultivate the habit of observing the violations of its principles in the everyday behavior of people around you. By jotting down key words and phrases, with brief notes describing the circumstances in each case, you can quickly accumulate an instructive collection of "semantic misfirings." It is entertaining to collect jokes and cartoons that owe their humor to the semantic confusions they portray. In your notebook you should also record your own semantic blunders. This is especially important. A sort of semantic diary is what is suggested here.

b. Attitude Histories

Select some attitude that you have–your attitude toward some racial group, toward some particular person or point of view, or any other attitude that is relatively important to you. Write the history of this attitude. Describe as well as you can its origins–where you got it–and the circumstances of its development.

c. The Relativity of Abstracting

Stand on a street corner that is very familiar to you. Try hard to imagine that you are standing on a corner in a foreign country (specify which one) that you have never visited. Hold this point of view as fully as you can while you look at the buildings, the people, the events going on in front of your eyes, as though you were seeing them for the first time. Try to do this for ten or fifteen minutes. Write an account of this experience, describing as well as you can the effect of this assumed point of view on your observations and interpretations. Construct a similar experience by assuming, when in a conversation with someone, that he or she is from a particular foreign country. Make note of all the evidence you can acquire that seems to support your assumption. After ten or fifteen minutes suddenly change the "assumed" country to another one and again note the details of evidence that seem to agree with this new assumption. This general type of exercise is designed to demonstrate how selected information can be abstracted to support a previous conclusion.

C. Possible Special Assignments for Individuals, Groups, or Whole Class

1. In the chapter, "Semantics and the Study of Culture," have students find two examples each for every item listed under "Some Applications" and "Some Suggestions." Individual students can be assigned specific items and the total collection might be shared with the whole group.

2. Consider purchasing the filmstrip "Rumor Clinic," available from the Anti-Defamation League of B'nai B'rith (823 United Nations Plaza, New York, NY 10017), or creating an equivalent learning experience based on the well-known technique of having one witness observe a situation and then report it successively to four other witnesses who are not observers but simply hear the story, one by one, as told before the class, members of which observe the total process. All kinds of distortions occur as the retelling is interpreted differently by the speaker and the listener. Also, the original eyewitness will report details that differ from those noticed by other eyewitnesses. The experience is an unforgettable demonstration of how prejudices and language difficulties contribute to misunderstandings.

3. Nonliterary symbols for communication were used before humans learned to write. Such symbols communicate not only information but also strong feelings of identification. Have students collect symbols of all kinds–traffic, religious, political, mathematical, and others–and base a class discussion and analysis on their collection. Many books and chapters on the subject are available; see especially Henry Dreyfuss, *Symbol Sourcebook* (New York: Van Nostrand Reinhold, 1984).

D. Ideas and Quotations for Discussion, Writing, and Other Supplemental Uses

1. Do not the most moving moments of our lives find us all without words? *Marcel Marceau.*

2. Public opinion can be mobilized and influenced not only by the spoken and written word, but by messages transmitted nonverbally. Among the masters of nonverbal communication in the 20th century ranks Gandhi. In struggling to achieve political independence and social reform in India, Gandhi used a variety of nonverbal techniques, including marches, bonfires, mudbaths, days of silence, and acts of noncooperation with the British colonists. . . . But perhaps Gandhi's major means of nonverbal persuasion was fasting. He undertook 17 fasts during his lifetime. . . the longest being for 22 days. . . and on several occasions he almost died. . . . The persuasive power of the fast emanated from the very nature of hunger, a universal phenomenon to which all people could relate. By flaunting this natural human need, Gandhi seemed to gain some measure of supernatural power. In a land of recurring famine such as India, Gandhi's self-imposed starvation had an even greater impact. *Allen Merriam.*

3. An Indonesian told me a story which illustrates the subtle attitudes which are normal in the East and which usually baffle the Westerner. The story concerned a middle-class boy who wanted to marry a higher-class Javanese girl. To discuss the matter, the boy's mother went to the girl's house for tea with her mother. With the tea, a banana was served–a most unusual procedure. When tea was over, the middle-class mother took her leave. The subject of the marriage still had not been mentioned. The visiting lady had read the sign: just as bananas do not go with tea, so her son was not an appropriate mate for the upper-class daughter. *Harlan Cleveland.*

4. Coming from a culture where silence needs no explanation, one of the first things that struck me, for instance, was not merely the higher noise-level, but still more the verbality of American culture, the need, and compulsion even, to put everything into words. But perhaps complex modern society could not function properly otherwise, and soon one learns to accept that silence and quietude are rare and expensive commodities in any modern society. *Hon. Soedjatmoko, former Indonesian ambassador to the United States.*

5. **Haiku**

Wild Geese Write a Line
Flap-Flapping
Across the Sky
Comical Dutch Script

Soin

6. *Adjusting to Offices in Foreign Countries*: American offices reflect our concern for privacy. The higher up in hierarchy one rises, the more privacy one has. Privacy is stricter in Germany, where you must knock before entering even an outer office and take care to close doors behind you. Saudi offices offer little privacy. Saudis may meet with several independent business representatives at once with friends and relatives present. Concerning the physical arrangement of offices, many Japanese firms have "open offices" without separate rooms. A French office may contain clues about the status of its occupants; often it is arranged in a circle, with the most important office at the center. By contrast, U.S. corporate leaders

are often separated from their direct subordinates. They may be clustered with other big wheels "on the twentieth floor," or even in a separate building. *International Business Travelers' News*.

7. Some walks [in Africa] overtaxed my strength. There was no way, other than going myself, by which I could learn how many miles I was being asked to walk. One "not far" excursion put me to bed for a couple of days after a twenty-five mile round trip without food or water, whereafter I set out on a "far" journey equipped with lunch and water, only to find it less than four miles in all. At first, I thought that their use of these words was incontrovertible evidence that they had no idea of distance. Then I figured out that "far" referred not only to space, but to time and social distance as well. . . . If people wanted me to come, they would tell me "it's not far"; if they didn't want me to come, they would tell me "it's far." *Elenore Smith Bowen*.

8. Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it just right. Then they took him and slew him. . . . *Judges, 12:6.*

9. Buddha spoke thus once to his disciples: The words of men to you can be of five kinds: at the right time or at the wrong time, true or false, gentle or bitter, profitable or unprofitable, kindly or resentful. *Buddhist Scriptures*.

   Also: The whole world is tormented by words
   And there is no one who does without words
   But in so far as one is free from words
   Does one really understand words.

10. Letter to the editor, *The New York Times*: To use language to disguise rather than communicate facts (whatever they are) is *not* a misuse of the language. We could enumerate many language situations where such use is desirable, where disguising certain facts is preferred to the communication of those facts. Language is used to inform, to express, to describe, to direct, to convince. But a primary use of language is to *affect* people; it is used to soothe, to arouse, to induce and to obscure. All are legitimate uses (not misuses) of language.

11. There is nothing permanent except change. *Heraclitus*.

12. The subject of history is the life of peoples and humanity. To catch and pin down in words–that is, to describe directly the life, not only of humanity, but even of single people, appears to be impossible. *Tolstoy*.

13. There never were in the world two opinions alike, no more than two hairs or two grains; the most universal quality is diversity. *Montaigne*.

14. Ours is a language-limited world. We not only speak our language; we think in it, as a fish lives in water. For the most part we see the world as our language tells us to. Each of the many languages has its peculiar limitations which shut out certain aspects or views of reality. . . . He who "masters" but one language may be thereby mastered by it. To be completely "at home" in a language is to be structured to fit one particular and limited world of thought. *Garrett Hardin*.

15. The deepest level of communication is not communication, but communion. It is wordless. It is beyond words, and it is beyond speech, and it is beyond concept. Not that we discover a new unity. We discover an older unity. . . we are already one. But we imagine that we are not. And what we have to recover is our original unity. What we have to be is what we are. *Thomas Merton*.

UNIT 5 Perceiving Cultural Patterns in New Ways

A. Study Guide Questions for Unit 5

As a result of studying this unit, to what degree has your own perception of cultural patterns changed? Why? In the unit, which two facts seemed most important? Which two ideas seemed most important? Which two conclusions would you agree or disagree with most? Why?

B. Evaluation and Activities for Unit 5

1. "Cultural Differences Within a Country: Diversity Within Unity"

   Using the series of statements, "I never knew that. . .," "I never thought of that. . .," "I never felt that. . .," "I never appreciated that. . . ," and "I never realized that. . ," select from the chapter one example for each category and indicate its relationship to the statement.

2. "Changing Patterns of Perceiving"

   Did this chapter in any way affect your own way of perceiving? Why? What is your opinion regarding the usefulness of an "outrageous hypothesis"? Why? Give an example of your own version of an "outrageous hypothesis."

3. "The Virtues of Zigzag Thinking"

   Briefly, in your own words explain your understanding of the system of zigzag thinking; include references to vertical thinking, lateral thinking, and reversing direction. Give an example of zigzag thinking (other than those in the text) that you have learned about or can imagine.

4. "Cultural Differences Within a Culture: Women and the Language of Inequality"

   "A language is not merely a means of communication; it is also an expression of basic assumptions." To what degree do you agree with this statement? Why? Give two examples from the chapter which support the statement. Find two references from the mass media which support the statement. What is your general feeling about the chapter itself? Why?

5. "Humankind: New Conditions, New Opportunities"

   "Evolution in cultural forms, as well as in biology, is rarely accidental. Our present forms of life–physical and social–are mainly a response to specific conditions." To what degree do you agree with this statement? Why? Do you believe most people today tend to identify by group or by species? Why? Is this condition likely to change? Why? In your opinion, is it desirable for this condition to change? Why?

C. Possible Special Assignments for Individuals, Groups, or Whole Class

1. Give special attention to how language perpetuates ethnic discrimination by the use of words such as "blackball" and "blackmail." Compile a list of such words and phrases and determine the degree to which newspapers and magazines identify "ethnic people" when reporting crimes, sports, and social events.

2. Advertisements in print and on television help define the roles of men and women in our culture. Collect examples from different media and draw generalizations about how men and women are expected to behave. Make a list of the different ways in which men and women are depicted in relation to occupation, the frequency with which they are included in a particular kind of ad, the sex and age of the person in the position of command, and by other role definition criteria that occur to you.

3. The concept of a "nuosphere"–representing the total body of knowledge as it exists in the minds of all living human beings–can be used for many kinds of activities. For example, students might be asked to list three or four ideas that they perceive as being part of the nuosphere, and that they would like to see eliminated. They might also be asked to list three or four ideas they would like to add to the nuosphere. How could we go about subtracting and adding these ideas? How do we know that these changes would constitute an improvement? Each student could be asked to change his/her own nuosphere; what two ideas would each one subtract and add? Why?

D. Ideas and Quotations for Discussion, Writing, and Other Supplemental Uses

1. I was introduced at a cocktail party to a fairly important political figure. Noticing my Japanese features and trying to make conversation, he asked, "Mr. Hosokawa, how long have you been in our country?" If I had spoken with an accent the question would have been logical. But I am American-born and American-educated and make my living as a writer and editor–in English. Noting his youth, I replied with a smile: "Sir, I think I have been in our country ten or fifteen years longer than you." He blushed as he realized his faux pas. "I'm sorry," he said, "I just wasn't thinking." How right. He would not have asked a black or Hispanic how long he had lived in our country. But lurking somewhere in the back of his mind was an old stereotype–that Asians are different and couldn't possibly be part of the American melting pot. *Bill Hosokawa*.

2. The American experience has been a peculiarly exploring experience. If we think back to Columbus, we think of Columbus as a discoverer, and he was a discoverer. But he didn't know what he found, and that is the clue to exploration. The exploring spirit is the spirit of being willing to go and look for something that you don't know the nature of. It's search for the unknown. And that, I think, has been the keynote of our American experience. *Daniel Boorstin*.

3. In *Winnie the Pooh*, Rabbit is met one day by Pooh Bear who says, "Hallo, Rabbit, is that you?" and Rabbit replies, "Let's pretend it isn't and see what happens." That expresses the general idea. . . . Let's pretend that the next "damyankee" we meet is not a "damyankee" and see what comes of it. . . . In other words, let's figure out as best we can how a well-adjusted person would behave and then, as an experiment, let's behave that way and carefully observe the consequences. That is, let's don't just sit around and talk about adjustment. Let's try it. *Wendell Johnson*.

4. A Japanese coastal village was once threatened by a tidal wave, but the wave was sighted in advance far out on the horizon, by a lone farmer in the rice fields on the hillside above his village. At once he set fire to the fields, and the villagers who came swarming up to save their crops were saved from the flood. *Alan Watts*.

5. A good way to learn to speak a foreign language is to imitate the way a foreign speaker speaks English. You get a feeling for his thought pattern and idiom that way, and you learn how to hold your mouth and face and even body. *M. B. Goffstein*.

6. There are children playing in the street who could solve some of my top problems in physics, because they have modes of sensory perception that I lost long ago. *J. Robert Oppenheimer*.

7. Because they have so much less to unlearn, young people have a great advantage over their elders. They recognize, to take an easy example, that the water and the air belong to everyone and that water pollution and air pollution are a world-around problem. They recognize that the world's resources belong to everyone, not to the nation that just happened to have had a dinosaur die in it. *Buckminster Fuller*.

8. **Knots**

All in all
Each man in all men
All men in each man

All being in each being
Each being in all being

All in each
Each in all

All distinctions are mind, by mind, in mind, of mind
No distinctions no mind to distinguish
R. D. Laing

9. In the plural form, both genders are included in one word: ***they*** can refer to males or females or a mixed group. So why not derive the needed singular common-gender pronouns from the plural? *They*, *their*, and *them* suggest *tey*, *ter*, and *tem*....If anyone objects, it is certainly ter right–but in that case let *tem* come up with a better solution. *Ter* equals his and her; *tem* equals him and her. *Casey Miller and Kate Swift.*

10. Response, in a personal letter, to the claim that substitution of the word "humankind" was an improvement over the word "mankind": "Human" derives from the Latin *homo*, still meaning man. So you can't sneak out of things that way. "Person" is acceptable etymologically, but in such formulations as "congressperson" or "spokesperson" the effect is–oddly enough–to remove all personality from the word. That being so, I am suggesting that we eliminate the attempt entirely, and just refer to all–animate or inanimate–as things. Write to your congressthing about that. *Lester Asheim.*

11. If the past 50,000 years of human existence were divided into lifetimes of approximately 62 years each, there have been about 800 such lifetimes. Of these 800, fully 650 were spent in caves. Only during the past 70 lifetimes has it been possible to communicate effectively from one lifetime to another as writing made it possible to do. Only during the past six lifetimes have masses of people ever seen a printed word. Only during the past four has it been possible to measure time with any precision. Only in the past two has anyone anywhere used an electric motor. And the overwhelming majority of all the material goods we use in daily life today have been developed within the present, the 800th lifetime. *Alvin Toffler.*

12. Every man is more than just himself; he also represents the unique, the very special and always significant and remarkable point at which the world's phenomena intersect only once in this way and never again. That is why every man's story is important, eternal, sacred. . . . We all share the same origin, our mothers; all of us come in at the same door. But each of us–experiments of the depths–strives toward his own destiny. We can understand one another; but each of us is able to interpret himself to himself only. *Hermann Hesse.*

13. No longer will man be able to see himself unrelated to mankind, neither will he be able to see mankind unrelated to life, nor life unrelated to the universe. *Teilhard de Chardin.*

14. Maturity should be a goal never quite reached but always sought after. The process of going there is the process of human development. *James Thurber.*

15. He who receives an idea from me receives instruction himself without lessening mine, as he who lights his taper at mine receives light without darkening me. That ideas should freely spread from one to another over the globe, for the moral and mutual instruction of man and improvement of his condition seems to have been perculiarly and benevolently designed by nature, when she made them, like fire, expansible over all space. *Thomas Jefferson.*

PART FOUR ■ Sources and Resources

Resources for cultural studies increase constantly in number and quality. To become informed of such assistance, stay in touch with some of the various organizations that provide information, materials, and services.

To start, consider obtaining two directories: *Directory of Resources For International Cultural and Educational Exchanges*, which is available from the United States Information Agency (301 Fourth Street, N.W., Washington, D.C. 20547), and the *Global Yellow Pages*, available from The American Forum for Global Education, which is a new organization formed by the merger of Global Perspectives in Education and the National Council on Foreign Language and International Studies (45 John Street, New York, NY 10038). The American Forum also provides many other useful publications and services, maintains a National Clearinghouse for Development Education, and annually sponsors a national conference.

The USIA *Directory* identifies and describes about 300 government and private organizations "whose programs are intended to promote mutual understanding between Americans and peoples of other nations." The *Global* directory identifies and describes about 150 "organizations and projects that provide materials and services related to global/international education." The two directories are comprehensive and complementary. By using both of them, a teacher will quickly learn about all kinds of organizations that are concerned with governmental and professional services, cultural studies, curriculum guides, and student involvement.

I. Basic Sources and Resources

Two social studies resource organizations should be considered basic. Foremost is the National Council for Social Studies (3501 Newark Street, N.W., Washington, D.C. 20016), which is the professional education association "committed to encouraging social studies education and the development of responsible citizens." The NCSS publishes monographs and yearbooks, plus a monthly journal that provides articles on teaching methods and subject matter as well as reviews of and advertisements for social studies materials. The NCSS national conference, where many providers of educational materials are exhibitors, features hundreds of sessions with a social studies focus. The NCSS helps to sponsor similar regional and state conferences as well.

Next consider contacting the ERIC Clearinghouse for Social Studies/Social Science Education (Indiana University, Social Studies Development Center, 2805 East 10th Street, Bloomington, IN 47405-2373). The acronym ERIC stands for Educational Resources Information Center, which was started in 1966, and has continued under the sponsorship of the United States Department of Education. ERIC is designed primarily to provide users with access to the English-language literature dealing with ecucation. It makes this service possible through fifteen to twenty individual clearinghouses. The services and products of the centers include: databases, abstract journals, microfiche, conputer searches, online access document reproductions, analyses, syntheses, and others. In particular, the *Clearinghouse* at Indiana University focuses on "all levels of social studies and social science disciplines" including attention to applications of theory and research and to content and curriculum materials. Have your name placed on its mailing list to receive news of its publications and its news bulletin, "Keeping Up." For more information about the ERIC system in general, write to: Educational Resources Information Center (Office of Educational Research and Improvement, U.S. Department of Education, Washington, DC 20208-1235).

II. Supplemental Sources and Resources

Consider contacting the Social Science Education Consortium (855 Broadway, Boulder, CO 80302), a not-for-profit corporation that was founded in 1963. The SSEC's purpose is "to improve social studies instruction at all levels" and "to help educators identify, select, and use new ideas, programs, methods, and materials." To achieve its purpose, SSEC in the cultural studies area provides publications such as "Global Issues: Activities and Resources," country-focused books such as "Japan in the Classroom" and "Teaching about Korea," and the annually revised "Data Book of Social Studies Materials and Resources," which analyzes current textbooks, curriculum guides, and teaching materials. The SSEC also conducts workshops and offers consulting services to educators and school districts.

There are other kinds of basic sources for different kinds of services. For example, the Social Studies School Service (10200 Jefferson Blvd., P.O. Box 802, Culver City, CA 90232-0802) is a mail-order distributor that represents a large and diverse number of producers of educational materials. The *Service* catalog, free on request, offers items such as books, charts, posters, photo aids, filmstrips, computer software, video cassettes, simulations, atlases, maps, and globes.

Similarly comprehensive for Asian-American ethnic studies is the Japanese American Curriculum Project (414 East Third Avenue, P.O. Box 367, San Mateo, CA 94401). The JACP is a non-profit corporation, started in 1969, whose "primary function is to develop and disseminate Asian American curriculum materials." Its products represent almost all of the Asian-American groups in literature and basic books, and its media include audiovisuals, dolls, games, reference books, and cookbooks.

For other sources of ethnic-related information, for example, the Anti-Defamation League of the B'nai B'rith (cited on page 29) for its catalog of multicultural materials and its journal, *Education and Society*. Also look into "Immigrants All . . . Americans All," a program of the Coordinating Committee for Ellis Island, Inc. (3003 Van Ness St., N.W., Washington, D.C. 20008), and the publications of the Asian CineVision (32 East Broadway, NY 10002), including its comprehensive "The Asian American Media Reference Guide," which lists almost six hundred titles.

Other recommended sources include the Intercultural Press (P.O. Box 768, Yarmouth, ME 04096), which specializes in the "development and publication of intercultural materials including training materials, texts, fiction and non-fiction works, audiovisuals with guide books, and teacher training materials"; the Universities Field Staff International (620 Union Drive, Indianapolis, IN 46202) which provides books, monographs, films, and consulting "based on information gathered by its expert observers living overseas"; and World Eagle, Inc. (64 Washburn Avenue, Wellesley, MA 02181), which provides a monthly publication containing "up-to-date maps, facts, and charts." Consider also reading *ETC.: A Review of General Semantics*, published quarterly by the International Society for General Semantics (P.O. Box 2469, San Francisco, CA 94126).

Two series of publications are especially recommended: *Culturgrams*, published by the Center for International Studies (Brigham Young University, Provo, UT 84602), and *Background Notes*, prepared by the U.S. State Department and available from the Superintendent of Documents (U.S. Government Printing Office, Washington, D.C. 20402). The BYU source also publishes creative and substantive transcultural publications. Likewise, the free catalog from the Superintendent of Documents will acquaint the user with excellent publications such as the *Country Studies* series, the *Pocket Guides* to selected countries, and the *World Factbook*. Request also from UNIPUB (4611-F Assembly Drive, Lanham, MD 20706-4391) its catalog of excellent publications, including *Courier* magazine.

Also, consider ordering the regularly revised publication from the superintendent, "Foreign Consular Offices in the United States." Most of the embassies (and some of the consulates) provide a good, steady source of resources: booklets, newsletters, journals, and maps; some also have film lending libraries and make speakers available. Request also, from the United Nations

(Department of Public Information, United Nations Plaza, New York, NY 10017) its roster of "Information Services and Embassies in the United States of Members of the United Nations (and Telephone Numbers)." The United Nations does not provide information about member nations, but it will send background material on the structure and activities of the United Nations and its specialized agencies.

The usefulness of material from foreign governments will depend upon one's educational purposes. For example, the fact that these products are favorable to the country of origin can help students perceive how each country considers its position as valid. A dramatic and insightful teaching unit can be created by contrasting different national viewpoints on a specific controversial issue.

III. Media Sources and Resources

All kinds of media–films, filmstrips, realia, records, audio and video cassettes, and printed materials–are especially appropriate for both affective and cognitive learning about peoples and cultures. A central, basic source for locating such resources is the R.R. Bowker Company (245 W. 17th Street, New York, NY 10011). Its *Audio Video Marketplace* guide will help you "get in touch with 5,000 companies that create, supply, or distribute an extraordinary range of A/V equipment and services for business, education, science, government, and the library world." Bowker also publishes other guides such as *Variety's Complete Home Video Directory* (which "fully annotates entries for more than 25,000 video titles"), *On Cassette* (which "annotates over 3,000 spoken-word audio-cassettes"), and *Educational Film-Video Locator* (which "annotates over 48,000 selected film and video titles available from the Consortium of University Film Centers," 330 Kent State University Library, Kent State University, Kent, OH 44242). In addition, Bowker publishes other reference volumes such as *Books in Print* and *The Literary Market Place.*

IV. Additional Sources and Resources

From these basic sources, you will accumulate a wide variety of valuable materials and learn about additional help in an ongoing way. And so the process goes . . . and grows.

Listed on the next page are some additional sources. Many of them are included in the USIA *Directory* and *Global Yellow Pages*, cited earlier. They are listed here not only for their own, individual usefulness and as a selective ready reference, but also because they represent the range of available resources. The organizations listed are supplemental rather than basic in the sense that they tend to specialize in their purposes; for a particular purpose, each organization is basic.

A. Organizations Concerned with Cultural Studies, Curriculum, and Student Involvement

African-American Institute
833 United Nations Plaza
New York, NY 10017

AFS International/Intercultural Programs
313 East 43rd Street
New York, NY 10017

The Asia Society
725 Park Avenue
New York, NY 10021

Association for Supervision and Curriculum Development
125 North West Street
Alexandria, VA 22314

Foreign Policy Association
729 Seventh Avenue
New York, NY 10019

National Committee on United States-China Relations
777 United Nations Plaza, Room 9B
New York, NY 10017

National Geographic Society
P.O. Box 2806
Washington, DC 20013

Rotary International
One Rotary Center
Evanston, IL 60201

Sister Cities International
120 South Payne Street
Alexandria, VA 22314

Stanley Foundation
Cooperative Projects in International Education
420 East Third Street
Muscatine, IA 52761

Youth for Understanding
3501 Newark Street, N.W.
Washington, DC 20016

B. Organizations Concerned with Professional Services and Information

American Council on Teaching of Foreign Languages
6 Executive Boulevard, Upper Level
Yonkers, NY 10701

Council on International Educational Exchange
205 East 42nd Street
New York, NY 10017

Council on International and Public Affairs
777 United Nations Plaza
New York, NY 10017

Council for the International Exchange of Scholars
Suite M5
3400 International Drive, N.W.
Washington, DC 20008-3097

International Society for Intercultural Education, Training, and Research
1509 22nd Street, N.W.
Washington, DC 20037

Institute of International Education
809 United Nations Plaza
New York, NY 10017

National Association for Foreign Student Affairs
1860 19th Street, N.W.
Washington, DC 20009

Partners of the Americas
1424 K Street, N.W.
Washington, DC 20005

Population Reference Bureau
777 14th Street, N.W., Suite 800
Washington, DC 20005

United States Department of Education
International Education Programs
7th and D Streets, S.W.
Washington, DC 20202

The World Bank
1818 H Street, N.W.
Washington, DC 20433

V. Afterword

A final suggestion: consider reading Seymour Fersh's *Asia: Teaching About/Learning From* (New York: Teachers College Press, Columbia University, 1978). Of the book's seven chapters, three can be useful for instruction in the classroom: "Putting It All Together," "Getting Help From Sources," and "Getting Help From Resources." Even though some of the specific information is outdated and the focus is on Asian studies, there are still many suggestions, examples, and references that are relevant and usable.

Also, the first two chapters, "The Beginning: Purposes and Paths" and "Preparing the Way: Perceptions and Perspectives," are concerned with cultural studies generally. The recommended pedagogical considerations are paraphrased in the following excerpt:

> Consider the social studies curriculum as a continuum along which students move in their K-12 instruction. In elementary school, the major emphasis can be on "the student is the subject," with most content arranged to achieve behavorial changes in the learner: develop skills, understandings, appreciations, and positive attitudes and actions towards other peoples and cultures. In junior high school, the major purpose of cultural studies can be "the process is the subject"; that is, the learner is helped to recognize and become more empathetic with the ways in which parts of a culture are integrally related. In senior high school, "the content is the subject" becomes more appropriate when students have internalized transcultural perceptions and perspectives. This division of the educational continuum into student, process, and content as subject is exaggerated, of course, for emphasis. Each dimension will be present, to some degree, in most instruction, but the overall concept may help teachers consider different ways in which cultural studies can be used. These considerations will affect how teaching units are organized, the kinds of materials and activities used, and the types of evaluation appropriate for measuring achievements other than only recall and understanding of content. Clearly, affective learning will receive special attention along with cognitive objectives.

The other two chapters in *Asia* may also be helpful. "Cultures and Countries: Facts and Figures" focuses specifically on Asia but can be of additional use in showing how any culture region might be studied. The final chapter, "Recognizing Relationships: Asia, America, and Asian Americans," focuses specifically on the ethnic aspects of Asian-American studies but is also useful in showing how any ethnic group might be studied. Throughout the book, dozens and dozens of excerpts from the work of classroom teachers and Asian studies scholars provide information, perspectives, and examples of teaching methods and modules.

VI. The Contributors to *Learning About Peoples and Cultures*

Authors are identified below with the positions they held when their chapters were chosen for the first edition of *Learning About Peoples and Cultures.*

Seymour Fersh, Editor	*Education Director* *The Asia Society*
Mark Twain	*American author*
Marshall G. S. Hodgson	*Associate Professor of Social Science,* *University of Chicago*
Horace Miner	*Professor of Anthropology,* *University of Michigan*
Patricia Hughes	*Student,* *New York State College in Albany*
Raymond Gorden	*Professor of Anthropology,* *Antioch College*
Yu-kuang Chu	*Professor of Asian Studies,* *Skidmore College*
Philip Foster	*Director of Comparative Education Center,* *University of Chicago*
Susan Hall	*Staff member,* *African-American Institute*
Edward T. Hall, Jr.	*Professor of Anthropology,* *Northwestern University*
Masao Kunihiro	*Professor,* *Kokusai Shoka College in Japan*
Edward De Bono	*Psychologist,* *Cambridge University*
Elizabeth Burr	*Executive Assistant to the Director,* *Los Angeles Suicide Prevention Center*
Susan Dunn	*Teacher in the Women's Studies Program,* *UCLA*
Norma Farquhar	*Freelance editor and author*

PART FIVE ■ Answer Key

This answer key contains possible answers and is not intended to be all-inclusive or prescriptive.

Suggested Final Examination
(page 14 in this *Guide*)

I. Basic knowledge and concepts. Possible answers might include the following responses:

A. *Geocentric* refers to the idea that the earth is the center of the universe, an idea that was disproved by Copernicus in the 1500s.

B. *Middle Kingdom* refers to the Chinese idea that their civilization was the center of the world. Many other cultures had a similar idea that is illustrated by perceiving their own country in the middle of the world.

C. *Nacirema* is *American* spelled backward and symbolizes how a foreign anthropologist might report on the culture of the United States.

D. *Stereotypes* are patterns for making judgments about a whole people without considering individual differences.

E. *Descent group*, the most important unit in African society, includes parents, uncles, cousins, and other relatives.

F. *Population explosion* is a term used to describe the rapid increase in the population of the world.

G. *Nonverbal communication* includes the feelings and mental attitudes that people convey to one another through body language rather than through speaking.

H. *Map and territory* are words used to clarify the difference between a description of reality, such as a map, and the reality, or territory, itself.

I. *Masculine terms* are words that are commonly perceived to include or refer to females as well as males, but that often operate to exclude females. Examples include words such as *mankind, chairman,* and *congressman.*

J. *Nuosphere* is the total body of knowledge that exists in all the minds of all the people on the earth.

II. Major understandings and applications.

A. Students might review the conflicting views of events expressed by the Colombian and the American in Chapter 7. An example of an event not covered in the textbook in which different perspectives are quite evident is a high school basketball game. An "insider" might think that his or her team won because of its excellent shooting; an "outsider," someone from the other school, might blame the loss on biased officiating.

B. Students will explain four of the following five semantic devices: ■ **1.** *No two things are identical.* This means that terms used to convey a group likeness also conceal differences within the group. For example, the term *students,* which might be used for all people who study in schools, would include people of various ages, levels of intelligence, and attitudes. ■ **2.** *No one thing is the same.* This means that things change over time. An individual, for example, is quite different at ages five, fifteen, and twenty-five. ■ **3.** *It is not possible to tell all about anything.* This means that no description is complete. The report card of a student, no matter how lengthy, never evaluates every aspect of a student's performance. ■ **4.** *The same word may be used to represent different realities, while similar events or experiences are sometimes called by different names.* This means that words reflect reality similarly, rather than uniquely. Marriage occurs in many societies, but it occurs in many different ways. ■ **5.** *Statements of opinion are often confused with statements of fact.* This means that an individual's statements that are intended to be factual may actually be expressions of personal opinion. For example, describing a person as interesting indicates the speaker's opinion, which is usually based on the speaker's own interests.

III. Questioning your own answers.
One possible question is, "Why is education different in different cultures?" The response could survey schools and other forms of education in various cultures and explain how economic needs and customs have shaped each.

IV. Analysis and synthesis.
Applying Herbert's generalization to all of humankind means thinking about how everyone has been shaped by history. For example, the attitudes toward using natural resources have been shaped by the past experience people have had in using different resources. Most people who are aware of severe shortages of valuable resources such as water in certain areas are extremely concerned about present-day conservation of resources.

V. Overall reflections.
Students who do not understand Russell's use of irony probably will be unable to point out any prejudices they have had that were modified. Other students, though, may argue that they are similar to all people in being unable to see the truth about themselves at all times and in having general ideas, or prejudices, about people in other societies that should be constantly open to revision. Students might point out that learning about arranged marriages in other cultures has made them more aware that the romantic marriages of the type common in the United States have difficulties as well as benefits.

Unit 1 Evaluation and Activities (page 19 of this *Guide*)

1. On the Mercator map, Greenland looks bigger than South America. On the Goode's map, Greenland looks smaller. One might mistakenly conclude that one of the maps is inaccurate in relative sizes of all continents. ▪ The Fuller map can show how close areas such as North America and the Soviet Union are by polar flights. This relationship is difficult to see on other projections.

2. Galileo realized that Copernicus's theory of the universe was difficult to justify with common sense and that complicated scientific observations were needed. Most people could not make those observations themselves and had to trust the methodology of Copernicus. Galileo admired people who would trust experts. ▪ Examples could include the notion that electricity is generated from a battery and that atoms can be split to create tremendous energy.

3. Students may feel somewhat offended, but also amused, to hear their planet called the "Wart." ▪ The article may make students feel that the earth is a very small part of a very large universe. ▪ The article tries to show how people from earth might appear when viewed within the entire universe. ▪ Students might be impressed with one of the methods Twain used to make the earth look small, such as the size of the map required to show the universe. ▪ Humorously made points often remain in people's minds.

4. Students will be impressed by different statistics, such as the one describing the length of time it takes for a beam of light to travel across the galaxy. ▪ Students will probably be affected by knowing and thinking about the estimates. ▪ The scientific estimates may make students realize the enormous, almost unbelievable size of the universe.

5. People like to think they are the most significant beings in the universe. ▪ Each culture had developed a set of stories, beliefs, and ideas, often related to religion, that justified its position as central in the world. ▪ Students may answer that how a group of people perceives itself often influences how the group treats others.

Unit 2 Evaluation and Activities (page 22 in this *Guide*)

1. a. An *anthropologist* is one who studies cultures. Horace Miner and Margaret Mead are examples of anthropologists.

b. A person is *ethnocentric* if he or she believes that one's own homeland, people, language, and way of life are superior to that of others. Thinking that people in non-industrialized cultures are necessarily inferior is ethnocentric.

c. *Cultural context* is the framework of one's own background that shapes the understanding of new information or experiences. For example, someone in the United States may hear about the schools in another country and decide how good or bad they are by how similar they are to schools here.

d. *Empathy* is the capacity to fully understand the ideas and feelings of another person. Empathy can help one understand why the cow has a sacred position in India.

2. Students who agree with this statement may point out that better communications, faster transportation, increased trade, and the threat of nuclear weapons have made countries of the world more interrelated. ▪ Harmful effects include decreasing isolation that might, in turn, destroy unique aspects of some cultures. Increased contacts might also be harmful if they lead to increased tensions. However, a positive effect is that less isolated cultures have more opportunity to learn from one another and to understand how cooperation benefits everyone.

3. Miner is reporting on the ritual activities associated with appearance and health, including using medicines and consulting with psychiatrists. ▪ While the facts reported by Chandra Thapar were accurate, students may disagree on how the facts were interpreted. ▪ Students may argue that Thapar does not accurately assess the value of racs, and so concludes that they are owned mainly as a means of displaying wealth. ▪ A foreign anthropologist, for instance, might mistake television viewing as a form of religious worship, since it seems to be the central activity in the lives of many people.

4. The trainees did not understand the local banking system or customs. ▪ They might have talked to a local resident before going to the bank to find out how to behave appropriately. ▪ In the United States, a young man and a young woman going out to dinner may share the cost equally, on the assumption that both are equally capable of paying their share. Someone from another culture might assume that splitting the cost equally is a sign that the man is unable to earn very much money.

5. Students who agree with this statement may point out that all people want sufficient food to eat and a comfortable place to live, but that preferences for specific types of food and shelter vary widely throughout the world. ▪ If the student believed the opposite, that is that people in different cultures are fundamentally different from each other but that the environment forces them to develop similar habits, then he or she might focus on how people who have similar habits might practice them for different reasons. For example, railroad and farm workers wear denim pants because denim clothes are durable; young people in the 1960s adopted the same habit of wearing denim in response to a different environment, that is, as a sign of rebellion against the standards of their elders. Thus, if people believe that all people are fundamentally different, cross-cultural bonds would be very hard to establish and justify.

Unit 3 Evaluation and Activities (page 25 in this *Guide*)

1. Students who strongly agree with both statements may point out that both reflect ethnocentric thinking. People may try to ignore reality in order to justify their actions. ▪ Examples of deliberate self-deception might be the beliefs that all of Africa is a land of jungles and wild animals, that Africa was home primarily to Bushmen and other people who have never had a high level of civilization, that all Africans lived in villages that were constantly at war before Europeans arrived, that all African men bought their wives and practiced polygamy, and that all Africans often sacrificed humans in religious rituals. These self-deceptions seem to be deliberate because a small amount of reading would reveal the beliefs to be mainly false and almost always misleading.

2. **a.** After viewing a film set in a foreign country, a student should be aware whether or not the portrayal of the country is by an outsider or an insider of that culture. The student should consider how the director's perspective influenced the content of the movie.

b. Buckminster Fuller (1895-1983) was a prominent engineer and designer. In addition to his dymaxion globe, he developed a dymaxion house, a three-wheeled car, and the geodesic dome; he also wrote several books on how technology affects people.

c. Students may wish to use Professor Chu's suggestions in analyzing television commercials that portray stereotypes of foreign peoples, news articles that fail to understand the different values of people in other societies, reactions of people to natural disasters in other countries, the language used to describe groups fighting in wars, and contributions to culture made by people in other cultures.

3. Students might examine how the geography and climate of a region have influenced the region's music, its art, or the variety and preparation of its food. They should attempt to understand why the music, art, or food of another culture differs from what is found in the United States.

4. Students who agree with this statement will argue that each culture has its own needs to fulfill. One example of this is that people in different cultures will disagree, based on their own needs and experiences, on the best number of children to have. Students who disagree with this statement may argue that certain values are absolute and not related to time and place. For example, when the British colonized India, they tried to end the ritual of *suttee,* the practice of a widow dying on the funeral pyre of her husband. Students might argue that this was a case in which a more humane set of values was imposed on another group.

5. Students might wish to reverse the order of chapters in the unit. The article by Professor Chu gives the most general information and would make a good conclusion to the unit. The other chapters focus on more specific examples of differences in human viewpoints and might be easier for students to understand earlier in the unit.

Unit 4 Evaluation and Activities (page 28 in this *Guide*)

1. In doing the exercises a. through f. suggested by Hollister, students should be aware of how their answers reflect their culture. Encourage comments about how people from other cultures would respond to these exercises differently.

2. Students may emphasize two of these three points about the culture of the United States: the importance of the competitive spirit, the heterogeneity of the people, and the belief in egalitarianism. Each of the qualities tends to make people in the United States more assertive speakers than people in Japan. ▪ Learning each other's language may increase sensitivity to the different meanings of words. However, the real communication differences can be based more on other cultural differences than on language. Good communication requires understanding the cultures, including customs and body language, as well as being able to speak the languages. ▪ Students will comment on two of the following four concepts:
a. "The heart is conveyed by the heart" is a Japanese expression that indicates the importance of nonverbal communication in Japanese culture.
b. "Community of emotions" is an expression that describes the condition in Japan in which words can be used sparingly because people share a common heritage, making nonverbal communication very effective.
c. "Words are of no use" is a Zen Buddhist expression that reflects a belief that the most important forms of knowledge cannot be expressed in words.
d. *Sincerity,* in English, means the candid expression of one's inner thoughts. However, a Japanese interpretation of the word might come closer to what people in the United States might consider insincerity because of the Japanese emphasis on considering the feelings of the listener.

3. a. Students should use their Semantic Notebooks to help them appreciate how language often reflects deeply held cultural values.
b. White students may recall various phases of attitudes toward blacks. As children, they may remember learning that their parents taught them to treat everyone equally and to support integration. As they grew older, they may have learned more about the history of racial discrimination. This knowledge may have led them to believe that fair treatment included affirmative efforts to overcome that legacy. A third stage of development may have come from a growing awareness of the efforts of groups to encourage black pride. Students may recall supporting efforts of such groups.
c. In student accounts of pretending to be in different countries, students should be sensitive to how an action or a phrase can be interpreted in more than one way. Two young people holding hands in public might, for instance, be interpreted as a sign that (1) a society allows open displays of affection, or that (2) the society does not enforce standards that would prevent such behavior.

Unit 5 Evaluation and Activities (page 33 of this *Guide*)

1. Possible student responses might include the following:
I never knew that the word *Asia* meant "sunrise."
I never thought that calling people Orientals shows a European perspective on a group of people.
I never felt that using the term *Oriental* was offensive.

Answer Key

I never appreciated that the term *Oriental* included so many different groups of people.
I never realized that someone from one of the many cultures of Asia might not like to be called Oriental.

2. Students might have been affected by the suggestion that they are living in a world that is shaped more by humans than any society has ever been. ▪ An "outrageous hypothesis" may seem an unlikely way to react to problems to many students because they have been trained to think vertically. ▪ The business world is full of examples of cases in which an entrepreneur followed an outrageous hypothesis to great wealth. Dolls were usually attractive and impersonal until someone suggested trying an unattractive but very personal doll in the early 1980s. The result was the Cabbage Patch doll, which became tremendously popular.

3. Zigzag thinking is a creative method of approaching a problem that combines vertical thinking to focus on what is known and lateral thinking methods such as reversing directions to explore new approaches. ▪ A classic example of zigzag thinking is trying to get the attention of another person by playing "hard to get."

4. Students who strongly agree with this statement may be conscious of how adults speak to them. "Teen-agers" are much younger than "young adults." ▪ Using the term *men* to mean all people focuses attention away from females. Referring to a woman solely by her status with regard to her husband or father suggests that her identity depends on her relationships to men. ▪ In the mass media, some newspapers may still refer to men by their last name alone but to women by their last name preceded by Mrs., Miss, or Ms. Commercials frequently are based on the assumed gender roles of individuals, such as the supposed inability of men to diaper babies. ▪ Students who are unconvinced about the Chapter's thesis, that how one talks reflects how one thinks, may point out how often they say things that they do not actually mean. On the other hand, students who agree with the Chapter's thesis might emphasize that one's behavior continually shapes one's attitudes and vice versa.

5. Students who agree with this statement may point to how people can shape the world in which they live and adapt to changes made by others. ▪ Students may point out that humans seem to be identifying more than before with other humans in general (their species) with increased global connections. Other students may note the opposite as illustrated by the ethnic and religious conflicts that continue to occur throughout the world. ▪ Students who think that species identification is growing may point to the increasing interdependence of people around the world. Many of the problems people fear, such as nuclear war or the greenhouse effect, threaten everyone. ▪ Students who think a change is desirable may argue that increased species awareness can help bring peace to the world. Other students may fear that all cultures will become alike and bland or that increased contacts among people will increase chances for conflict.

ML McDougal, Littell

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